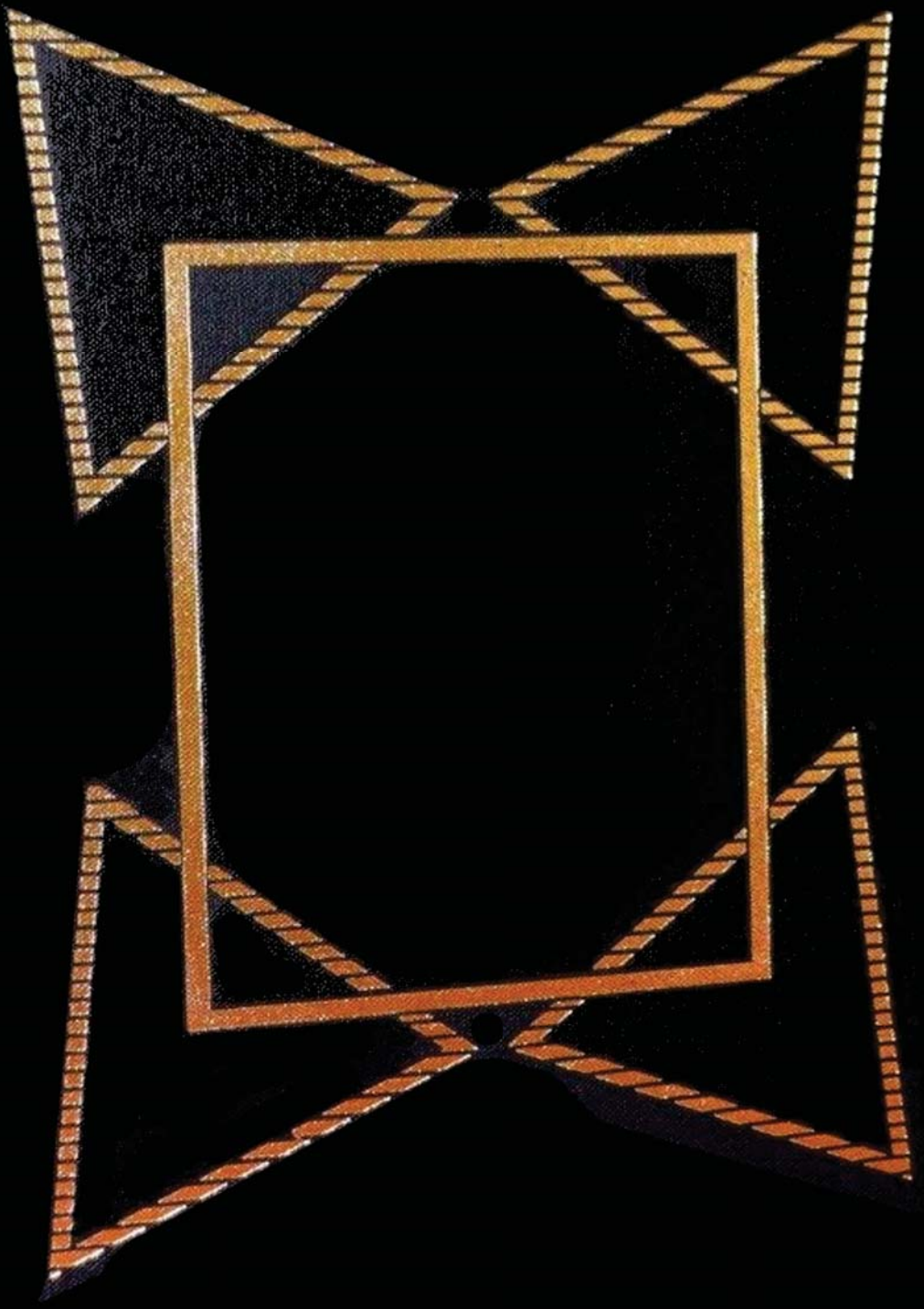
The Descending Hierarchies



John Dee

BERSERKER
BOOKS

ORDINES DESCENDENS

(HAUDQUAQUAM LICIT MIHI ESSE)

or,

The Descending Hierarchies

(Which I am not at all to allow to survive)

of

Dr. John Dee

Scholar of Mort-Lake in Surrey

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Fully Transcribed & Annotated from the

Original Document

which is in his Possession

by

Jeremiah Hobbs Esq.

For his Good Friend Sir Francis Dashwood Bt.

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With Many Additional Notes of Interest to the Scholar and Alchymist concerning the Endeavours and Methods Devised by John Dee and Edward Talbot or, Kelley, for the Summoning to their Command & Will of Diverse Spiritual Beings

Comprising

A Hitherto Unknown & Lost Book

in which are Most Fully Described

The Lords of Tartarus

with also

Ways to Summon These into the Very Presence of the Alchymist & In Which is Also Described

The Historie of the Manuscript

Shewing How it was Removed From Amidst Other of John Dee his Papers & How it Thereby Passed into the Keeping of Secret Rosicrucians & Diverse Others of Whom there is still Some Account to be Ascertained by an Astute Gentleman.

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ORDINES DESCENDENS

of

Dr. John Dee

FOR *My Most Noble Friend Sir Francis Bt.*

A Letter of Preface to the Book, Concerning That Which is Known Regarding the Researches of Dr. John Dee of Mort-lake and the Remarkable Historie of his Lost Papers.

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In order to most fully understand what is necessary about Doctor John Dee and his discoveries of what he called, the Language of Enoch or, the Enochian Angelic Tongue, and that full magical method he devised, or was taught, concerning it, we have first to turn our thoughts in retrospect to anno. 1527, being then the reign of King Henry, 8th of that name, (r. 1509-1547) that Engliſh monarch best remembered for having married six succeeding wives and for the second of these, through the intransigence of a Pope, causing that divide from the Church of Rome by the which the great Protestant Church in England was establiſhed. On 13th July in that year, in Mortlake, a village of Surrey, was born John Dee. He was marked by the hand of Destiny to become, in measure likened to your very self, Sir, if it may be so observed, one of those great men who move in the very ſhadows of Historie, of which kind the tale of England has full measure, often to the advantage of the realm.

He was the scion of a prosperous family, and was gifted from his beginning with a very great intellect. At the callow age of fifteen, he entered Cambridge University, where he drove himself to very great Lengths in order to acquire an ever-multiplying knowledge of diverse matters. He cared but little, it appears, for the normal sundry pleasures, amusements & diversions most usually anticipated of students, preferring to remain within his rooms being engaged in all manner of studious investigations rather than to partake of the carousing and disport of youthful custom. Within a bare four years, before reaching the full age of twenty, his devotion to Study and aptitude in learning earned him the advance of being allotted Under-reader in Greek, and he had so greatly impressed the Authorities with his knowledge and demeanour that he forthwith was enrolled a Fellow of the Trinity College, that was founded by that same King Henry anno. 1546.

Dee studied mathematics, astronomy, diverse languages, the art of navigation and the sundry properties of crystals and chymicals, and his contributions to the seafaring competence of that succeeding time of Queen Elizabeth were legend, and would, it is commonly agreed amongst the Knowledgeable, on their own have assured him a right worthy place in the histories of his time. However, his superseding passion was to

continually look beyond that which had already come to be revealed to the investigations of the wise, in the furtherance of which he took also to making very thorough investigations of the ancient Art of Egypt, called by the common Alchymie (which is, Alchemia) and of sundry other sciences and all those hidden mysteries of Nature and Spirit.

Even whilst in university, it was believed by some that he practiced forbidden magic, witchcraft and the Dark Arts. For a play to be worked by his fellows, it is told that he faſhioned a remarkable & large automaton in the ſhape of a great beetle, which did amaze the audience and players alike and was attributed by all to magical operation. He also studied deeply astrology, and became a profound expert & practitioner in this subject, as in sundry others.

On gaining his vellum and thence leaving Cambridge, Dee journeyed for a lengthy time in Europe, studying and teaching at various illustrious Universities and visiting the libraries of nobles and scholars alike, teaching the arts and sciences and also learning more of the mysteries and Secrets that continued to absorb his interest.

His real Adventuring commenced, however, upon the occasion of a subsequent return to England, which was at that time enduring through great uncertainties, of some peril to any of rank or station. The imminent queen, the Princess Elizabeth Henry's daughter by Queen Anne Boleyn whom he had executed, was being held captive by her half-sister the Catholic Queen Mary who came soon to be called by the vulgar, Bloody Mary, so many did ſhe have destroyed to suit her purposes, who was daughter of that Henry and Catherine of Aragon. Elizabeth lay under suspicion of plotting through certain Protestant rebels to bring down Mary & make daim upon the crown of England, either of her own volition or at the instigating of secret Protestant agents.

Whilst Elizabeth was thus restrained, it so happened that one of the ladies-in-waiting, by name Blanche Parry, became personally acquainted with Dr. Dee and his abilities, by virtue of her father Sir Edward Parry who ofttimes did consult him in matters concerning the most favourable dispositions of the Heavens toward sundry Enterprises, and through the agency of this lady, Dee, with dubious wisdom, did enter into a correspondence with the princess. In order that he might give to her some hope for living, Dee did construct Catholic Mary's horoscope, in which he calculated her forthcoming ruin, and this very document, with a letter bearing also his name thereupon in plain writing and not in any cipher, was secreted in to the rooms at Biſhop's Hatfield where Elizabeth was presently being held under constraint.

Unhappily, the Council had placed certain spyes within that household and they informers betrayed Dr. Dee. A warrant was therefore drawn and sealed forthwith for his arrest on 2 charges, of treason and of plotting to murder the queen through the Agencies of black magic and, of witchcraft, of which he was by some suspected already. After a protracted Disputation before his judges, Dee did gain his acquittal on these charges by virtue of his great ability to speak as a learned scientific & legal man of Education and Reason. Howbeit, and in spite, the council at once had him arrested again,

this 2nd time on a charge of heresy. After two perilous and uncertain years, he contrived to secure his final acquittal from this grievous accusation anno 1555.

John Dee's lot, however, came soon thereafter to obtain to a more pleasing turn. Anno. 1558 Queen Mary indeed exited this World, even as he had foretold, and Elizabeth came as queen to the Engliſh throne. For reward of the friendſhip and spiritual comforting extended to her during her time of captivity, and by way of some recompense for his consequent indictments and his losses thereto, Dee became her advisor of astrology and matters of fortune, and was thereafter himself appointed to the Privy Council, to the dissatisfaction of some for believing themselves in the presence of one deemed a very conjurer or, necromancer. It was no other than Dee who by careful examinations and calculations did appoint the date for the coronation, on the foundation of the most considerate positions of the heavens and the stars and planets thereof.

At his house in Mortlake, Dee then did begin the noteworthy expansions to his great Library of rare and scholarly books. The sum he laviſhed on the obtaining of these books is said to have exceeded £3,000. With his newfound approval amongst certain at court and his high position in the land, and the very excellent stipend that was consequent upon these improvements, Dee was able more freely to turn his wits ever more fully in that direction in which he was the most interested, which was, the research and investigation of unknown alchymical and spiritual matters.

He continued to receive a royal patronage and was accepted as a wise and cunning man by the Queen; in truth, he became almost as a court wizard, such as had hardly been seen in England since those ancient tales of Merlin and King Arthur. When the great Comet appeared in the sky anno 1577, Dee was summoned to the Court at Windsor for three days to explain the nature of this heavenly object, and its possible portent to the Realm.

At another time, a mannequin or, poppet resembling the Queen and transfixed with many pins thereupon was discovered in Lincoln's Inn near the Chancery Lane. Some fearing this ſhould mark certain endeavours by Catholic enemies to take the life of the Queen through the arts of witchcraft, Dee was summoned by the royal equerries to ensure whether this image should do the Queen, her person, any harm, even as the royal physician might in like manner be summoned with urgency in the case of a malady. He also did advise the Queen in respect of her health, and particularly on her rheumatism. Amongst the common people and his enemies he was prevalently believed to be a sorcerer and necromancer, a gossip the which accompanied him & did sorely trouble him all his life.

Anno. 1581, Dee, then of age 54, turned his intimate acquaintance with crystal and its faſhioning to his own usage and began the making of certain scrying glasses, the which were crystal spheres wherein could be conducted that ancient form of divination called crystal-gazing or, scrying. This was certainly practiced by diverse others for mundane purposes, such as to detect thieves, discover the whereabouts of absent friends, seek buried treasure or to make prediction upon the future, as it is even in this present time of

Enlightenment, but Dee did manifestly believe the process could be applied to the placing of himself in communication with spiritual entities of an higher nature.

Dee did then perceive that his desire to delve further in this direction was brought to naught by the vexatious finding, that he plainly was possessed of no natural competence for scrying, even though he had a comprehensive knowledge of they mystical Arts. He soon resolved this hindrance through the employing of certain others to look into the crystal spheres he manufactured with his knowledge and art. He heard tell of a seer or, scryer, named Barnabus Saul, who was well versed in this art and was also a preacher and a man of good repute. This was of importance to Dee, who wished to communicate with the Spirit World, for it is popularly believed that only the pure of heart can accompliſh such.

For this same reasoning, it is well documented that young children were on occasion employed as scryers. E.g. anno. 1467, it is on record that one William Byg, known also as William Lech, being accused of sorcery in the court of the Archbiſhop at York, did confess that he had for several years past discovered thieves and traced the location of stolen goods by means of a crystal. However, as he could himself not perceive anything within the crystal, he employed a small boy under twelve years of age. This boy was required to recite certain prayers and to call upon God to send three angels from a right-hand direction, to reveal the true answers to his enquiries.

Barnabus Saul did labour for a time as Dee's scryer, for the which practice he was paid money, and he stated that he could clearly perceive the forms of certain Angels and Spirits in those crystals supplied for his use by Dee. Within the passing of about six months, however, Dee had obtained to the very limit of progression with Saul, with whose services he could make no further advancement, so he dismissed him from his employ amid a great argument.

On 8th March anno 1582 a disreputable man of 26 years visited Dee having become acquainted with the doctor's searching for scryers, which had become a matter for much gossip in certain taverns and inns. He came with Mr. Clerkson, a friend of Dee who thought the twain should meet and likely have certain things in common with their interests. The man's name was Edward Talbot, but he passed under the name of Edward Kelley, for he had been a rogue and had an ear lopped for forgery and thus ofttimes made use of his mother's sirename instead, which was the less Known to all and sundry, but he had also studied alchymy and various other magical arts and had been an apothecary. Whatever may have been his failings in life, he was undoubtedly a most excellent scryer, which he could most readily demonstrate, and soon after, Dee accepted the service of Kelley, for the which he also did pay him and gave him free lodging in his house, and the two commenced to work together.

As they two experimented and did examine their magical and spiritual interests, they grew also ever the more cunning in those diverse and intricate activities which did progress out of their sundry investigations, and presently a most wonderful aspect was

observed, by the which they anon did discover instead of contacting merely the spirits of they who have departed from this mortal world, their conjoint power or, skill, had made increase to that degree where they were enabled to rise to descry spiritual realms of even higher domain, and obtain cognizance and some communication with seemingly higher æthyrial beings described as veritable angels. For John Dee did most meticulously record the entire process from end to end on paper, together with certain drawings and figures that were necessary or were advised to them by the spirits.

The first such communication was obtained with the archangel Uriel. From this Uriel, Kelley received the directions for constructing a mighty Holy Table and a singular talisman or, seal which would aid them in the carrying out of further such Works. In the subsequent year, 1583, the archangel Uriel gave to them a parcell of Information regarding an impending invasion of England, naming to Kelley particularly, the sea, and many ſhips thereupon. And later in the action, a prediction of the impending death of Mary Bothwell called by many the Queen of Scots, describing in some detail the cutting-off of the head of a woman.

Dee did advise the Queen of these warnings, being himself particularly alarmed with the foretold invasion, as a victorious assault upon England by Catholic Spain would bring in the Inquisition to England, and would incontestably result in such as Dee and Kelley being burned at the stake. The Queen did remember these warnings four years later even as the due date drew dose & Lord Howard with Drake was dispatched to Plymouth to ensure the fleet was made ready for rapid posture of war, and then presently appeared the Spaniſh fleet in the Channel only to be most soundly defeated.

As a matter of more than small relevance to this History, they ſhips of King Phillip's fleet which did attempt to make escape by sailing north around the Cape of Scotland were then further plagued by a gigantic storm, and there is a commonly held supposition that John Dee used his mage's powers to call up this storm, an art commonly attributed to magicians and practitioners of witchcraft, so to further confound the Spaniſh, whose ſhips were scattered across the ocean with a great vengeance, some being wrecked as far away as the Iriſh ſhore. Of the 130 or thereabout that had sailed from Cadiz on July 12th 1588, only 53 saw Spain again.

All of these politics, however, was of little consequence to Dee and Kelley, other than Spain & Catholicism & its Inquisition should be kept out of England. During seven years from 1582 to 1589, their highest interest and business was with the further refining of their methods of Communication with the realms of the angels and in the gaining of the knowledge which certain angelic beings were prepared to give down to them. Dee did provide artfully crafted crystal ſhewstones and devise certain mystical ceremonies, the which did enhance Kelley's already prodigious competence at scrying, while Kelley made the actual contacting of the spirits and did call out his findings and conversations for Dee to transcribe.

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Concerning His Lost Papers & How These Did Survive That Great Fire Which Consumed London.

It is recorded in the writings of that illustrious Herald of King Charles, 2nd of that name, Elias Aſhmole of Lich-field, the same who in 1682 presented to the University at Oxford all his collection of marvelous antiquities and diverse rare documents, that on 20th August 1672 he did receive by the hands of his servant Samuell Story, a parcell of manuscripts in the hand of Dr. John Dee in the which was itemized his dealings and Conferences with Angels between 22nd December 1581 until 31st May 1583.

Other of Dr. Dee's writings subsequent to that dating have been already made known by the good Dr. Cawsabon, but of the work of Dee and Kelley before June 1583 there was not yet discovered any, and so this parcell of papers was of the very greatest interest. Within this Collection were also the documents entitled by Dee *The 48 Claves Angelicae* or, The 48 Angelic Keys, and *Liber Scientia, Auxilii et Victoriæ Terrestris* or, The Book of Earthly Knowledge, Help and Victory. These two books Dee was commanded by the angels to burn, lest the knowledge contained therein ſhould be gained by any other mortal man, but were after saved from this end. There were also in this same bundle the book *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitæ legibus) Collectaneorum/ Liber Primus* or, Concerning the Mystical Heptarchy (divine, of the Creation itself, with permanent rules) First Book of Collected passages, and a book containing diverse invocations or Calls and being drawn within, also squares filled with diverse letters and divided by a black cross.

Now, the remarkable Historie of these sundry Documents is hereby to be recounted, in which it will be ſhewn that certain other papers, being a book titled by Dr. Dee *Ordines Descendens (Haudquaquam licit mihi esse)* or, The Descending Hierarchies (Which I am not at all to allow to survive) did not come into the possession of Mr. Aſhmole but were hid for many years by the chances of fortune, and thereafter kept only in secret, until a copy of same came thence to my hand. These papers were in like manner commanded of Dee to be burned at the direction of his angels but likewise were saved from destruction by Providence.

Anno. 1602, being some 5 years before the death of Dr. John Dee and at the which time he was more impoveriſhed by reason of the displeasure of the populace and the lack of favour ſhewn to professors of mystery and to mages of magical arts by the Court of the late King James, 1st of that name, it happened that Dee's servants were obliged to make occasional sale of his household effects and possessions in order to obtain by this means the money which they should be paid and by which, indeed, the household should

be managed, Dee being then of full 75 years and ofttimes having not the possession of his true reason by virtue of the infirmities of old age.

Thereby was a collection of sundry furniture & other objects sold without his knowledge to Mr. John Woodall, Chirugeon, who was father to that Mr. Thomas Woodall who was Serjant Chirugeon to his late Magestie Charles, 2nd of that name. Upon the decease of Mr. John Woodall, his son Thomas made sale of his late father's effects for which no use or practicality to his own household was perceived. By this means came certain of Dee's goods into the ſhop of Saul Makepiece, a joiner and cabinet seller of Adle street in London.

About *1642* there came to this ſhop one Robert Jones, his wife Susanna, and their landlord George Lockhouse, seeking to obtain by the cheapest means some sundry items of furniture &c. for their house, to which Mr. Jones and his goodwife had recently removed from a former lodging at the Plough Inn in Lombard Street on the occasion of their marriage. In the aforesaid ſhop they saw a chest of cedarwood of goodly appearance and sound build, being of nearly four feet in length, amongst diverse other items for which they then bidded. These furniſhings &c. were then removed to their home and were in common use.

Then anno. *1662* Robert and Susanna Jones were engaged in removing this chest between them from its resting place in their bedroom, in which place it had been their custom always to keep it, and upon bringing it to the stairs, when it must be tilted as it was carried, they thought they heard the rattle of some loose thing in it under the drawer, and upon ſhaking the chest somewhat, they were persuaded that it was so. The chest was then brought down to a lower room and Robert Jones fetched a chisel, and with this tool, with no deliberate method and by chance alone, released a locking device hid within the joining and there presently appeared a hidden or secret drawer. Therein was discovered a quantity of papers and sundry books, and a chaplet of wooden beads bearing a crucifix inside a small box.

Jones & his wife, being by trade confectioners, had no understanding of these Papers and valued them not, and their servant, thinking the items therefore of no worth to be preserved, wasted a good half of these by making pastry on them, using them for pie paper and also for starting fires, lighting candles &c. However, upon later noticing how the servant treated the papers, the remaindering half were then safeguarded from any further destruction. It might very well be thought by some that those angels were working their will as chance came to have these books and papers burned, which had been their Injunction.

Then it happened that anno. *1664* Robert Jones died and Susanna was so made widow, and two years after, there came that Great Fire of *1666* in London. At that time the chest was burned to the aſhes with the house and many others, but the papers and books of Dr. Dee were kept then with the family papers and all were hastily carried from the blaze after the plate had been saved, and certain other valuables, and all were piled

together in Moor-fields from where all was presently removed to a place of safety outside London in Southwark for fear of looters.

Susanna Jones then soon married again, to Thomas Wale, one of his Majesty's wardens in the Tower of London, who also chanced to be an acquaintance of Elias Aſhmole the illustrious antiquarian, of whom this account has already made mention. Mr. Wale, suspecting the value and interest of the books and papers he had gained through his marriage, and with the agreement of his wife, in Sept. 1672 gave these articles to Mr. Aſhmole, and they were borne to his office in Broad Street by his servant Samuell Story, from which action these papers and books thus became generally known to the learned, in addition to those other writings of John Dee that have already been itemized by the able Dr. Cawsabon. Some days later Thomas and Susanna Wale came themselves to the office of Mr. Aſhmole and Mrs. Wale thereupon made known to Mr. Aſhmole the entire circumstances of their finding and preserving as is herein related.

Thus the matter rested for some years until anno. 1681 in which year Susanna Wale died. It happened that her servant Hannah Selwood was then discharged from service by Mr. Wale, being no longer required as ſhe had joined the household on the occasion of the marriage of her mistress, having been in her employ at the time of her previous marriage and accompanying her, and Mr. Wale having also his own servant. This same Hannah Selwood it was who had ill used, by ignorance, some half of those Papers found within the chest, and had destroyed them through usage in the kytchen. She had also made use of a certain number of these papers to stiffen the backing of two small portraites, of Susanna Wale painted when ſhe had been Susanna Jones, and the other of Thomas Jones, but being at that time in fear of a further scolding, ſhe had not revealed this. Being dismissed from the household, ſhe did beg of Mr. Wale that ſhe might remove these 2 portraites with her, for the sake of memory, and Mr. Wale being not inclined to look much upon the likeness of his late wife for sadness, nor upon the likeness of Thomas Jones for some annoyance that he was her husband aforetimes, agreed that ſhe may take them.

Being then in need of money, Hannah Selwood did remove those papers from the backs of the portraites and began to make enquiry as to what person may reward her the more greatly for them. After a time, ſhe was thus guided to visit Mr. Stainton at Deptford, the chymist & apothecary who made good business selling his medicines and quicksilvers for the pox to the mariners and to the labourers in the ſhipyard, who paid to her the sum of v ſhillings for the papers, of which there were about 30, and who also procured for her a position in the house of Mr. Bartlett the apothecary, with whom he was well acquainted, in Lambeth near the Palace of the Archbiſhop, for he went often nearby to the farmers of Battersea to cut his simples and would ofttimes visit his friend. These papers, though loosened and confused by their usage, comprised some pages of the book entitled *Ordines Descendens (Haudquaquam licit mihi esse)*.

Mr. Stainton had copies written of these Papers in their entirety and then sent one such to Mr. Bartlett, who took them with him when he removed to Canterbury anno.

1702. These papers were also copied for sundry gentlemen of the Society of Apothecaries, of which both Mr. Stainton and Mr. Bartlett were members for many years, and especially those of that Society who professed an interest in alchymy and like matters. However, the Royal Society being then increasingly inclined against the old superstitions and magical beliefs of the common people, and certain diverse gentlemen of the Apothecary's Society belonging also to it, the gentlemen of alchymy amongst their number largely kept their silence about such matters and some ſhortly took to meeting separately and in secret at times known only amongst themselves.

Thus it was that the book *Ordines Descendens* of John Dee or, The Descending Hierarchies, came to be separated from that main Body of his writings that were held in Elias Aſhmole's Collection and also that portion which came into the hands of Dr. Meric Cawsabon and which were earlier publiſhed by that gentleman anno, 1659; and also that this same book *Ordines Descendens* came further to be held in great secret by those few who did possess a copy of it, and that it therefore passed into the keeping of Rosicrucians and secret alchymists, who held it in some regard, I am told, and I wot not of these copies save this one only that was sold to Mr. Pike the Chaplain by a gentleman debtor in Ludgate Hill desiring to buy his release to the Liberties of the Fleet.

Mr. Pike bought the book away from the Fleet Prison to his house near the ropery in Stepney, and when he moved later to Hackendean near St. Pauls Cray Hill by Chiselhurst it was kept in his library for some years. Later I find it was sold off as part of his Estate by his heirs, where a great part of the books were purchased in a piece without much inspection, and the *Ordines Descendens* was then found pressed between other books and so it came soon to my possession, for I was sought out by its purchaser & paid iii gns for it. This would seem the only copy of the work that by diverse chance of Fortune came at length to endure, or if there be others they are held still in secret. Of the copy that was known to have been taken to Canterbury by the aforesaid Mr. Bartlett there is no longer any knowledge, save that common rumour has it, that Mr. Bartlett's house burned down after he had died and all was consumed. I have not been able to find out the Truth of this, for it cannot now be found which house in Canterbury was his. It would therefore seem that there is only the one copy of this book extans, or any portion thereof.

In addition to such considerations, it may not now be determined with any degree of exactness the bigness of this book, for it is also apparent that not all of it was saved by the unknowing action of Hannah Selwood in making her use of some pages. Howbeit, it is also readily to be seen that what is the most Important and Workable portion of the book has indeed survived, and it may therefore be construed that that which is missing is in all likelihood not to be considered a major component of the work. However, this is but the reasonable condusion of an Inquiring Mind and it may not be so.

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Of the manner of the known Workings of his Magic as has already come to the notice of the Knowledgeable, and of the Language which is called Enochian or, The Angelic Tongue.

Perhaps it may be considered the most surprising aspect to their Work, which Dee & Kelley discovered early in their examinations, that the angels they descried spake to them in a language, that was not Engliſh. Although they did also, if they so chose, amply communicate right well in any of the tongues of mankind, whether ancient or current, those angels also command their own language, & very different from worldly tongues.

Dee was persuaded to call this angelic language *Enochian* (although that is not its name according to its speakers): this after the account of that sage Enoch, who was son of Jared and father to Methuselah, who did walk with God in his form of fleſh, as the Scriptures relate in Genesis v and also Hebrews xi, and he also considered it an apposite name in view of that Book of Enoch which is referred to in the Scriptures in Jude xiv but which is itself absent, being accounted amongst the apocryphal works.

This language was not the only Matter the which Dee & Kelley gained knowledge of: it supplies but the background for this whole System of, Enochian, or, Angelic, magic. Many are persuaded that neither Dee nor Kelley at the beginning, did clearly perceive the fullness of what they had discovered. One of the contemplations by the which the integrity of their labours may be weighed, is that, although the angelic spirits explained the diverse procedures in ample detail to they magicians, it required of them a great Time ere they themselves could come to understand the most intimate aspects of it; and, even so, it seems certain they had not managed in full degree to realize the import of their findings before their end. Much work on that which they had Discovered and so meticulously recorded, has also been undertaken by several later students of the science of alchymy (such as my good friend Mr. Wickham of Chalcot Farm) who have revealed sundry other aspects pertaining to those detailed notes maintained by Dee.

During those diverse occasions at which the Archangels communicated their language and an allied system of angelic magic, the entities dictated all words and names but one letter at the time, and this backwards. Their reasoning was, when used in this mundane realm, the Enochian tongue was so exceeding potent, this owning to its origin in higher and purer spheres of Spirit, that if sundry names and sentences thereof were inadvertently uttered by one aloud, it might transpire to make things happen that were unlooked for.

Ordines Descendens ex Johanes Dee

The modus operandi observed by the magicians was thus; within a crystal ſhewstone, Kelley, his sagacity enhanced for the nonce to a measure beyond the normal, perceived an angelic being holding up as it were a great Tablet, bearing letters of that alphabet employed by these angels for the writing down of their Language. Piecemeal, the angel would point to noteworthy characters, thereby to spell out certain words. At this same time, canon was also disclosed respecting how these words might be employed for the gaining of diverse Results, and how also many Names of angels and sundry beings of the Spirit may be Disclosed in like fashion.

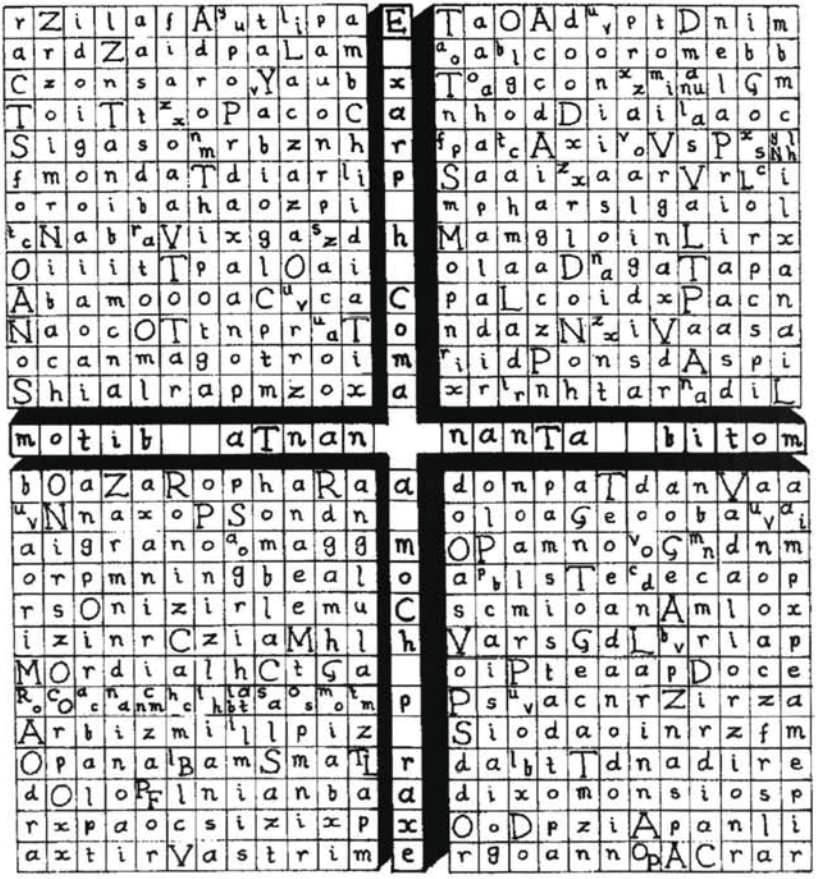
Herein are displayed the characters of the Angels, ſhewn together with each their Name and their Sounding, & put beside their form in Latin.

b Pa *pah* c Veh *vei* g Ged *ghed* d Gal *gal* f Or *orh* a Un *und* e Graph *grakphe* m Tal *chtal* i Gon *gong* h Na *nach* l Ur *ourh* p Mals *machls* q Ger *gierh* n Drux *droux* x Pal *bal* o Med *meg* r Don *doan* z Ceph *keph* u Van *varn* s Fam *varm* t Gisg *geegsg*

The Great Unified Tablet which was drawn up according to the directions of the angelic Powers is also reproduced here below, with the very greatest of nicety in its execution as an Engraving by Mr. Bothwick of Old Bethlehem. This Tablet, as will be readily perceived, is quartered by a dark or black cross that further produces a Division into four units, in the which be also more letters, this black cross being titled the Tablet of Union. It is also plainly to be observed that some squares are possessed of two letters within, and some of three, and some few that are of four letters. In the engraving, I have made it that the letters ſhall be all substituted by their same forms in Latin, thus saving much Time and labour in substitution of the sundry forms.

Further to this, they four quarter-squares the which are divided by this black cross, are given the name of, the Four Watchtowers, being separately supposed to be those of Air, Water, Earth and Fire, these being the Elements or Four Indivisible Atoms of the Greek philosophers, from a concord of which all else has arisen in Creation, as the Wise have knowledge.

Ordines Descendens ex Johanes Dee



This is; The Great Unified Tablet of the Four Watchtowers, and the Black Cross or, Tablet of Union.

Ordines Descendens ex Johanes Dee

The Watchtower of Air

Air of the Air	*Water of the Air*
Earth of the Air	*Fire of the Air*

The Watchtower of Water

Air of the Water	*Water of the Water*
Earth of the Water	*Fire of the Water*

Here Is The Black Cross

Air of the Earth	*Water of the Earth*
Earth of the Earth	*Fire of the Earth*

The Watchtower of Earth

Air of the Fire	*Water of the Fire*
Earth of the Fire	*Fire of the Fire*

The Watchtower of Fire

This is, the Attributions of the Four Watchtowers According to the Elements of Empedocles of Sicily and Other Alchymical Philosophers; Also, the Elemental Geographie Within Each Watchtower, Regarding the Further Sub-Dividing of Those Four Elements; All as Set Forth in Dr. Iohn Dee His Writings.

In a consideration of the Mathematical process, it can be that we may employ two numbers together to express a fraction of a Compleat number, as with ½, ¼, ¼ &c. In this plan of Angelic magic, a like practice pertains to certain characters. Some word that is made up from the letters contained within the smaller squares might therefore appear thus: E^{t}kNB^{r}a, or N^{l}b^{a}t^{s}a^{m}o^{t}m. When determining the more correct way to have such a word, one alone of the letters is chosen, and this Selection is made on the basis of the best indusion of them that accords most completely with the Intention of the magician. Thus, by selecting one or other of such divisional letters, diverse speaking sounds can be arrived at for the same word, thus turning such a word more apt to the Use. Per exemplar, the word given as, N^{l}b^{a}t^{s}a^{m}o^{t}m, could also be as NIAAOM. The sounding of the words when spoken does accord greatly with the method of the Jewish language, that may now be heard in Jewerie since their Return and Adoption.

The central Great Cross which unites these four Watchtowers is titled the Tablet of Union. The letters contained within the body of the black cross or, Tablet of Union, spell out in diverse courses, the names of the four elements of the alchymist in the Enochian speech. Thus the word for Earth is NANTA: for Water, it is HCOMA: for Fire it is BITOM and for Air it is EXARP. The proper voicing of Enochian words be considerably at variance from the way they same would be communicated in English. These words are declared as hereinafter:

NANTA is pronounced as "Nah-neh-tah": HCOMA is pronounced as "Heh--coh-mah": BITOM is pronounced as "Bee-toh-meh": and EXARP is pronounced as "Ex-ah-peh", as aforesaid being redolent of the sounding of Hebrew writing. These four discrete Great Watchtowers can of themselves be sub- divided into smaller Quarters, thereby to produce further Regions which are also named according to the same relationship betwixt these Elements. This is revealed in the following Engraving, which was also executed by the good Mr. Bothwick.

✠

Of the Obtaining of Angelic Words and the Names of Diuerse Spirits.

The usefulness of the Great Tablet is for supplying the Names of the Enochian spirits. These are to be formed by the reading of the characters within the smaller squares in certain patterns and directions, these being advised to Dee & Kelly through the agency of their angelic communications and duly made full note of.

For Foundation, in each of the quarter squares, or, Watchtowers, there will be seen to be a central line of Letters running across from the left to the right. This quarter square which is called the Watchtower of the Air, is the upper and left of the Great Tablet, and contains the letters "oroibahaozpi".

r	Z	i	l	a	f	A	y u	t	l i	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o	v Y	a	u	b
T	o	i	T	t	z x	o	P	a	c	o	C
S	i	g	a	s	o	n m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	l i
o	r	o	i	b	a	h	a	o	z	p	i
t c	N	a	b	r a	V	i	x	g	a	s z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u v	c	a
N	a	o	c	O	T	t	n	p	r	u a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

This is, The Watchtower of the Air, also called the Quarter of the Air.

✢

THE 4 SECRET NAMES OF GOD ON THE LINEA SPIRITUS SANCTI

Because this same line is the very central portion of the quadrant, it is named *Linea Spiritus Sancti* which is, the Line of the Holy Spirit. Each one of the three other quadrants is possessed of its own *Linea Spiritus Sancti* in that same place, the characters of which are differing for each. This same Line of the Holy Spirit will produce therefrom one of the four Secret Names of God, three others being on the other Quadrants and in all, following of the same manner.

These four Secret Names of God from the watchtowers of the Great Tablet are as hereinafter laid out in their order.

(1) THE WATCHTOWER OF THE AIR:
OROIBAHAOZPI

✢

(2) THE WATCHTOWER OF THE WATER:
MPHARSLGAIOL

✢

(3) THE WATCHTOWER OF THE EARTH:
MORDIALHCTGA

✢

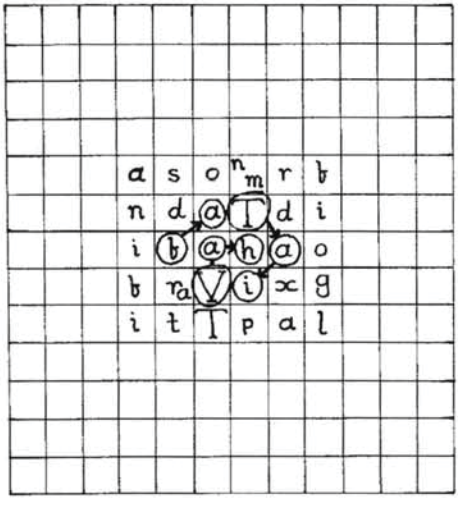
(4) THE WATCHTOWER OF THE FIRE:
OIPTEAAPDOCE

✢

The manner of speaking of these Names is as follows, in accord with the aforesaid custom of this tongue. Oroibahaozpi is, oro ibahay ozod pee eye, Mpharslgaiol is, em pee har esselgar io lay, Mordialhctga is, emordi allah hecategar, Oipteaadoce is, ohee peeteeah ahpayd ocee.

THE 4 GREAT KINGS

The further manner of getting the Names of spirits is: The name of each Great King is obtained by reading in a sunwise or, clockwise vortex, pointing ultimately into the central portion of each Tablet, as is shown hereinafter below.



This Shews the Name of the Great King of that Element Revealed in the Central Vortex in the Watchtower of the Air; It Commences at the Character b *and Proceeds Therefrom as,*

a T a i V a h.

In Like Manner are Names Formed in all the Watchtowers From Those Characters That Occupy the Same Small Squares.

The necessary knowledge concerning this drawing out of the Name Raagiosl is, it is discovered by a tracing of the letters through a coiled pattern into the very centremost region of that Watchtower, as a vessel may be drawn through a decreasing orbit into the uttermost plunge of the Mælstrom; This work shall always be commenced from the 5th character of the Secret Name of God, in all cases. In like fashion therefore, three further such names can be exposed within the other 3 Watchtowers, thus providing the names of 4 Great Kings of the angelic spirits; Who are in sum as hereinafter shewn.

(1) THE GREAT KING OF THE AIR IS,
BATAIVAH

✠

(2) THE GREAT KING OF THE WATER IS,
RAAGIOSL

✠

(3) THE GREAT KING OF THE EARTH IS,
IKZH^{i}h^{h}kAL

✠

(4) THE GREAT KING OF THE FIRE IS,
EHDLPRNAA

✠

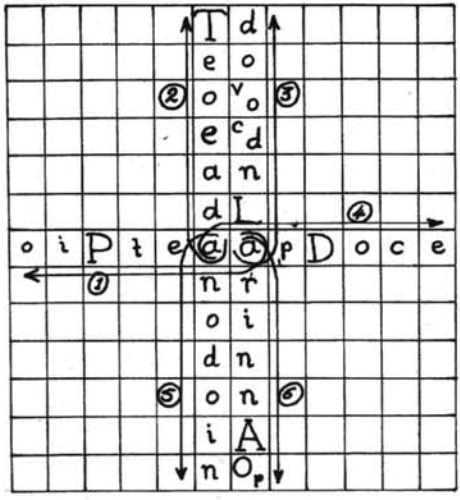
The manner of speaking these Names is, Bataivah is, Bar tar ivar hay, Raagiosl is, Ra ar gea osel, Ikzhhkal is, Ikayzod hay hark el.

THE 24 ELDERS OR, SENIORS

They four Watchtower tablets enfold also the names of 24 spiritual forms that are beneath the order of the Great Kings. These are called Elders or, Seniors, of the which there are 6 to each Watchtower. Below is ſhewn a plan of the Great Watchtower of the Fire that has nought but the pertinent characters included thereupon, and the rest voided for dearness. By reading round the letters comprising the centrally crossed portion of that Watchtower, the names of the six Seniors are severally perceived.

The complete details of the full 6 of the Fire Watchtower Seniors is given below. By applying the identical exemplar to the other Watchtowers, the names of their respective Seniors are likewise obtained.

The Names of the Seniors of the Fire Watchtower are, AAETPIO who is spoken as, Ar aye teepee o, ADAEOET who is spoken as, Ar die o aetay, ALN^{k}d^{u}oOD which is, Arlenkay doo oday, AAPDOKE which is, Ar arpy dowkay, ANODOIN which is, Arnodow ean aye, ARINNA$^{\circ}$p which is, Ar eenay narpay.

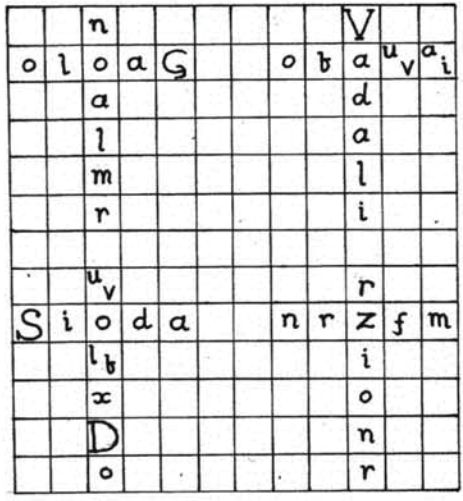


This Shews the Manner of Obtaining the Names of the 6 Elders or, the 6 Seniors That are Revealed in Each Watchtower; In all Does that Name Commence at One or Other of the 2 Central Characters a & a *and Then Proceed Outwardly.*

The Names of they remaining eighteen Seniors of the Watchtowers are not to be given herein, for all such details are to be discovered in that book by Mr. Cawsabon and may also right well be determined by the simple matter of applying upon the Great Unified Tablet the stated formula of their construction in each occasion.

THE 32 ANGELS OF THE CALVARY CROSSES

If the above figure be examined further, it will be perceived quite readily how those characters which severally form the names of they six Seniors also serve to make partition of the Watchtower into 4 smaller squares. If each of they four quarter parts be examined separately, it will be Noticed that a Calvary cross be veiled within the grouping of their discrete squares, in the manner ſhewn most dearly in the further exemplar below. The letters contained within these ten small squares do communicate the names of a further 32 angelic spirits called, the Angels of the Calvary Cross. In the Great Tablet, the which has all four Watchtowers together, there are 16 such crosses, and each cross containing two names thereupon in this same manner. The first name is to be read downwards from the top of the cross, whilst its companion is to be read across from the left towards the right.



This Shews the Manner of Obtaining the Names of 32 Angels of the Calvary Cross on the 4 Watchtowers; This is the Watchtower of the Fire but, as revealing only Those Characters That Lie Within the Squares of the 4 Calvary Crosses Thereof, with all Other Characters Being Omitted for the Greater Clarity of the Operation. This Same Manner of Construction is to be Applied to All 4 Watchtowers.

Dr. Dee has it, that the Upright name is of somewhat greater import and does compound the essential Nature & intelligence of the certain spiritual Æthyr they inhabit. There are many other diverse names and stations of spiritual creatures to be found within these Watchtowers, all of which are arrived in rank and nature to their true spiritual array or hierarchy. 64 Cherubic angels are also thus to be found in the four letters lying above the level squares of the Calvary crosses and upon either side of the topmost letter of the upright Name.

THE 64 CHERUBIC ANGELS

If those Characters of the compleat Fiery Watchtower should be compared with that partial Drawing placed above here, and if the Attention be drawn upon the left topmost Calvary Cross, then it will be plainly perceived that lying above the letters OLOAG are to be seen the letters DO(N)PA where the character N is the beginning of the Name NOALMR and is thus not to be included; Which leaves DOPA as the Name of that Cherubic angel of this Calvary cross. Now, this is not All; Further, each Name of 4 letters derived by this means may be re-formed thereby to produce 3 names in addition, so might DOPA also become ADOP ✢ OPAD ✢ PADO, which are also Names of Cherubic angels. All other Watchtowers are likewise to be treated, thereby yielding a full measure of 4 Names of Cherubic angels upon each Calvary cross within each of the 4 Watchtowers which is, 64 Names of Cherubic angels all told.

THE 64 ARCHANGELS

The further names of 64 spiritual entities which are of the Degree of archangels are formed by adding 1 letter from the black cross or, the Tablet of Union, to each of these names of the Cherubic angels. These new opening letters are the prefixes to the Enochian words meaning the 4 elements or, the Humors, NANTA which is, the earth; HKOMA which is, the water; BITOM which is, the fire; EXARP which is, the air. Thus is it that all 4 of the Cherubic angels of the earth quadrant are prefixed with the letter N (from NANTA) so to form the 4 new names of the archangels of that region; and in like manner does the letter H from HKOMA placed at the outset form these same new names of archangels from those names of the Cherubic angels of the water, and so for the letter B from BITOM to likewise form the names of the archangels of the fire and for the letter E like for the archangels of the air.

This matter, being indeed of some complexity, is elucidated more thus. In the case of the Watchtower of the fire, the which we have herewith used in the most recent of the Diagrams above, the Enochian word for fire is BITOM and therefore the four Cherubic Angels DOPA ✢ PADO ✢ OPAD ✢ ADOP mentioned above give rise to the

Archangelic names BDOPA ✢ BPADO ✢ BOPAD ✢ BADOP pronounced in that same order, Bee dowpar ✢ Bee pardow ✢ Bow parday ✢ Bardow pay.

THE 64 LESSER ANGELS OF THE WATCHTOWERS

Beneath the level arm of each of the Calvary crosses are 16 squares, as 8 in 2 columns on either side of the upright column, and the letters within these squares, read across, will form the names of 4 lesser angels of that same quadrant. As in those other cases mentioned above, the topmost Name is to be the most paramount and important of they four. If the figures set out above be examined, it will be seen that in the particular case of the topmost and left Calvary cross, beneath the letters OLOAG, are also the letters OP to the left of the central, a, in the upright column of the cross, and MN to the right. Beneath these again are the letters a^{P}b (l) sT and beneath these again are, sc (m) io and then Va (r) sG. These groupings give the names of the lesser angels of that quadrant. In like fashion it is also accomplished for all other quadrants.

THE 64 RULING LESSER ANGELS OF THE WATCHTOWERS

There be also, to each Lesser Angel, a Ruling or, Governing, Lesser Angel, the which is invoked with its Lesser Angel so that he may govern and direct it, somewhat in that same manner as a coachman will direct his horses, or a Magistrate his clerk. The Names of these are to be made by the taking of each name of a Lesser Angel, and to it prefixing a letter from the title of its own element in the Enochian tongue, as these are shewn in cut form on the black cross or, the Tablet of Union. If this be closely observed, it will be understood that inside the upright arm the outermost letters of that cross are disjointed or, removed from those 4 letters that will follow it toward the centre, thus; E xarp, h Coma. This is not the case for the remaining 2 names on the crosspiece, viz; nanTa & bitom, for the reason that each cross arm has only 12 squares whereas each upright has 13. Howbeit, this same disjointment is pretended or, imagined, to be applied to these also. Thereby can each element be listed with 4 letters in place of 5, so that Exarp will become: xarp; hComa will become: Coma or Koma; nanTa will become: anTa; & bitom will become: itom.

The names of these Ruling Lesser Angels are those same names of the Lesser Angels but, withall, the first letter of each his element prefixed upon it according to the above rule, so that the Lesser Angel OPMN from the Air of the Fire will have his Ruling Lesser Angel as IOPMN, the letter I being taken from ITOM, which is, B ITOM. Likewise, to the Lesser Angel NHDD of the Air of the Water is added the letter K from H KOMA (which is, HCOMA, for C & K are to be read the same, as in certain other tongues) so that his Ruling Lesser Angel be KNHDD, and so in like fashion for all

64 of their number.

THE 128 ELEMENTALS OF THE WATCHTOWERS

In completion of these Ranks or, the Hierarchy of angelic spirits, Dee & Kelly did also prescribe that there were 128 elementals hid within the watchtower tablets, there being 32 ascribed to each of the 4 elements. These elementals connote that very lowest Region, the which the Great Unified Tablet of the watchtowers is full capable of accounting. The method for obtaining the Names of these elementals is now explained, viz; If each Calvary cross be again consulted, which are all ſhewn in above engravings, I would draw to particular attention the Names of those Lesser Angels recently described, how these are formed by reading across the upright line of the cross for 2 letters upon either side, yet discounting that central letter that is within the upright column or, pillar. Thus do the letters Va(r)sG appear in my final exemplar therein above, where Va are those letters to the left of the pillar, r is the letter of the pillar, & sG are those letters to its right. In the forming of the Names of the Lesser Angels, these 4 letters are taken, and they 4 beneath, & beneath again, & again, and thereby are 4 such Names found for each Calvary cross. As I have explained above, a Ruling Lesser Angel is determined for each Lesser Angel by prefixing a letter to that same Name from the name of his element on the Tablet of Union, so that the Lesser Angel VASG will have his Ruling Lesser Angel as IVASG, for I be taken from (B)ITOM, which is, the Fire.

Now, they elementals have each his name formed in somewhat a similar manner, saving that only the 2 letters are used which are, on either side of the Calvary cross. Thus will the 2 elementals of the first line of the Calvary cross of the Air of Fire, which yield the Name VASG as a Lesser Angel, have their Names as: IVA & ISG, for the prefix I derives again from the name (B)ITOM on the Tablet of Union, being the Fire. On that same Calvary cross above Va(r)sG is, sc(m)io, which will yield SOIO as a Lesser Angel and ISOIO as his Ruling Lesser Angel, and also by this same method, ISO and IIO as the 2 elementals of that line. This same method be then applied to all Calvary crosses in like faſhion.

✠

Now all of this is that which has been already ſhewn of the Discoveries of John Dee and Edward Kelley and Presented to the Knowledgeable in various Works & References by such as Mr. Cawsabon, Mr. Aſhmole, &c. This knowledge, though unlikely to be a much trodden thoroughfare of Clio, none the less is all fully to be had from those Manuscripts concerning Dr. Dee his researches the which have

already and by diverse means come into the possession of others. Though obscure, it is hardly to be considered any longer secret and there is withall nothing new. I recount it here only because these same Methods are also to be employed in the Scheme of that Descending Hierarchy which is yet Unknown to any but myself, unless other of those Copies made for the apothecaries in secret ſhould remain, but if this is so, they are well hid and seem to trouble not the World.

Yr. Most Obed't. Servt. & Gt. Friend,

J. H.

A True Relation of the Ordines Descendens or, the Descending Hierarchies, of Dr. Iohn Dee, Scholar and Courtier of Mort-lake in Surrey, in Which is to be Recounted His Most Secret & Surprising Discoueries Respecting the Methods & Calculations by the Which a Knowing Man Well Versed in These Matters May Place at Their Own Disposal all the Legions of Tartarus.

✠

As I have already described in these Papers, there came into my Possession the best bulk of a Book made by Dr. John Dee, being some twenty ſheets of foolscap all told & written upon each side. It may be confessed that certain Pages of this Book have been injured through ill-usage and are in all likelihood destroyed through the rude handling of the servant woman Hannah Selwood. Howbeit, my dose inspection of the Intransience of the manuscript, which is signed in appendage by the name of A. Stainton, does certainly indicate to my own compleat Satisfaction that, those portions which are absent therefrom would be no more than a great Title page, several Prayers that are mentioned but not Shewn, likely an account of the readying of Dee and his seer Kelley (for such accounting is common amongst Dee's writings, yet are not to be had in these papers), and some other Prayers at the ending. It may therefore seem that a man might reasonably suppose that servant to have taken of pages to suit her immediate requirements, from the front and back parts of the assembled book only, as Chance befell, and was stopped from this destruction in time to save the greater and most Important & Useful content thereof. So anyway is my own belief.

Principal & most significant amongst these Papers is a particular cipher that does give, the entire Scheme, or, Proposal, of the procedure. It is well known among the Knowledgeable in these matters, that the angelic spirits spake not directly the Words by which their Powers are to be invoked; Rather did they shew to the seer Kellry, the Great Tablet, and point out those things which it were their desire to teach, by the pointing upon it at each single Character in its rightful turn, the which Kellry alone spake aloud to Dee & which Dee did write down. It is also most Necessary to know that such Names and Words as they spirits revealed were signaled to Kellry in a backwards, or, reversed spelling, thereby to render the real speaking of them by happenstance or by oversight a less likely event. If, therefore, it be taken that the invocations and Words of Power of these

angels were enumerated backwards and thence transcribed again forwards to be exact, it would seem but a logical process of Reason to suppose that the reverse, or, disparate, characters of the alphabet are required in order to commence a like dealing & summoning of the demoniac powers of Hell. That this Reasoning, the which is mine own, be correct is to be demonstrated by that very cipher which is openly displayed in that Manuscript; For Dee has it written thus:

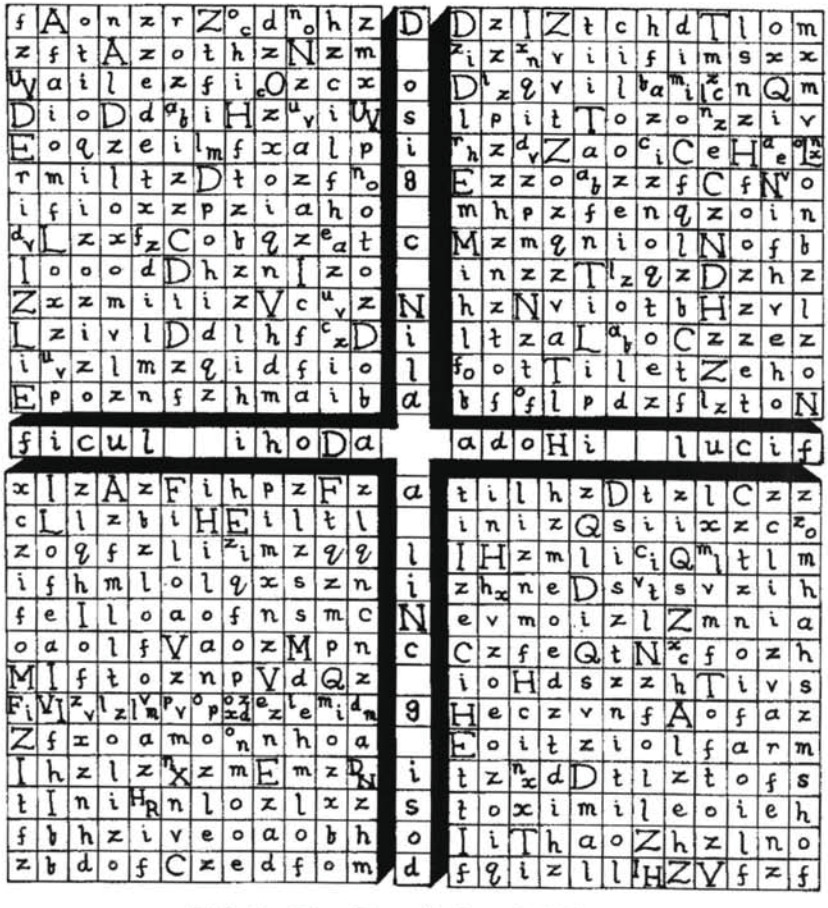
A	B	C/K	D	E	F	G	H	I/J/J	L	M	N	O	P	Q	R	S	T	U/V/W	X	Z
Z	X	U/V/W	T	S	R	Q	P	O	N	M	L	I/J/J	H	G	F	E	D	C/K	B	A

This is, the Cipher of Inverso Ordines

This Cipher was termed by John Dee *Inverso Ordines* which is, Inverted Arrangement. It is not to be considered a Political cipher as it was the pleasure of Sir Francis Walsingham to many times devise for the confusing of his enemies. Rather, it is to be considered a Technicality only. As can well be perceived in the graph above, it is merely a matter of transposing of the alphabet in a reversed order beneath the more usual arrangement of it. Simple though this be, it is a Notion not to be found amongst those many learned scholars or alchymists who have for many years past studied Dee's work and made report upon it; Nor, it must duly be confessed, did this Plan or, Idea, arise in mine own thoughts at all during many years of studie of these matters likewise, and this moreover in a great depth and breadth.

Now, by the use of the *Inverso Ordines* is the Entirety of the *Ordines Descendens* made plain; for it is necessary only to transpose each letter or, set of letters, upon the Great Unified Tablet; And by the doing of this in right and careful manner will be Revealed a New Plan, which is, the Great Infernal Tablet. This is shewn compleat below here.

Ordines Descendens ex Johanes Dee



This is; The Great Infernal Tablet of the Four Palaces and the Black Cross or, Tablet of Partition.

Ordines Descendens ex Johanes Dee

The Palace of the Night

Night of the Night	Blood of the Night
Kingdom of the Night	Bright One of the Night

The Palace of the Blood

Night of the Blood	Blood of the Blood
Kingdom of the Blood	Bright One of the Blood

Here Is The Black Cross

Night of the Kingdom	Blood of the Kingdom
Kingdom of the Kingdom	Bright One of the Kingdom

The Palace of the Kingdom

Night of the Bright One	Blood of the Bright One
Kingdom of the Bright One	Bright One of the Bright One

The Palace of the Bright One

This is; the Attributions of the Four Palaces of Tartarus According to the Philosophie of the Descending Hierarchies; Also, the Regions of Governance Within Each Palace, Regarding The Further Sub-Dividing or, Quartering, of Those Four Palaces; All as Set Forth in the Book Ordines Descendens ex John Dee.

It will be Noted by the Observant that in the Great Infernal Tablet there appear 4 Palaces of Hell in the replace of they 4 Watchtowers and, that otherwise these follow that same reasoning as demonstrated in the aforesaid partitioning of the angelic Watchtowers save that the Titles are new. The infernal black cross or, Tablet of Partition, howbeit has 4 other names which are explained thus in the manuscript, and the Englisſh of which is also given,

DOSIG
CNILA
ADOHI
LUCIF

✠

NIGHT
BLOOD
KINGDOM
THE BRIGHT ONE

In the Language of Enochian the words are to be said as, Dow see gay, Kay nee lar, Ar dow hee, Lew kee fay. The centre level line in each Palace is called, *linea spiritus inferi* which is, the Line of the Dead Spirit. These reveal another Great Secret viz. the 4 Great Names of Satan, which are ſhewn below on the page following. Be it known that these 4 Names must on No Account be uttered aloud in their Order as herein laid out, if the sorcerer has neglected to insure their safe Protection by the proper means, viz. by the drawing in white chalk upon the floor a Circle as is also to be ſhewn hereinafter. Without they construct of such a circle for their protection, the sorcerer will stand defenceless and without Argument before Satan on his approach, and his mind ſhall likely be blasted and his very soul claimed for eternal servitude to the Temptor.

Now, the manner of determining the Names of the Infernal Hierarchy is the same in general principle as that by which the angelic ranks are also located, the which has been described above in full detail, save that certain particulars of the Shapes of crosses &c are reversed. For this purpose, each angelic rank has its equivalent amongst the lower hierarchy, viz;

Ordines Descendens ex Johanes Dee

THE RANKS OF THE ANGELIC HIERARCHY	THE RANKS OF THE INFERNAL HIERARCHY
THE 4 GREAT HOLY NAMES OF GOD	THE 4 GREAT INFERNAL NAMES OF SATAN
THE 4 GREAT KINGS	THE 4 GREAT PRINCES OF HELL
THE 24 ELDERS OR SENIORS	THE 24 DUKES OF HELL
THE ANGELS OF THE CALVARY CROSS	THE COUNTS OF THE CRUX INVERSUS
CHERUBIC ANGELS	PRESIDENTS OF HELL
ARCHANGELS	MARQUIS OF HELL
LESSER ANGELS	EARLS OF HELL
ELEMENTALS	IMPS

They four Great Secret Names of Satan from the Palaces of the Great Infernal Tablet are as hereinafter laid out in their order.

✠

THE 4 GREAT SECRET NAMES OF SATAN
ON THE LINEAR SPIRITUS INFERI

(1) THE NAME OF SATAN IN THE PALACE OF THE NIGHT:
IFIOXZPZIAHO
He is spoken with the voice as Eefeeow chasodpay zodeeaho.
This Name means, He who always visits amongst the high rulers.

✠

(2) THE NAME OF SATAN IN THE PALACE OF THE BLOOD:
MHPZFENQZOIN
He is spoken with the voice as Empayheezod fennak zodoeen.
This Name means, He whose horns are within thee.

✠

(3) THE NAME OD SATAN IN THE PALACE OF THE KINGDOM:
MIFTOZNPVDQZ
He is spoken with the voice as Meefaytozod enpayvay dookayzod.
This Name means, He whose visit bestows power to make forms.

✠

(4) THE NAME OF SATAN IN THE PALACE OF THE BRIGHT ONE:
IOHDSZZHTIVS
He is spoken with the voice as Eeowharday sayzodazod harteevess.
This Name means, He who is in all sounds which come from Hades.

✠

The sounding of these names in speech, is to be approached with the very greatest of Caution and Preparation as aforesaid and must without Fail be voiced only within a Circle of Protection as is to be hereinafter Drawn below.

Here are the Names of the 4 Great Princes of Hell, derived in that same Manner by which are also derived the 4 Great Kings of the angelic Watchtowers.

THE 4 GREAT PRINCES OF HELL

(1) THE GREAT PRINCE OF THE PALACE OF THE NIGHT:
XZDZOCZP
He is spoken with the voice as; Chzoday zodowk ay zodpay.
This Name means, He who vows five times to serve.

✠

(2) THE GREAT PRINCE OF THE PALACE OF THE BLOOD
FZZQOIEN
He is spoken with the voice as: Fayzodzod quo eeay en.
This Name means, He who is content to be summoned.

✠

(3) THE GREAT PRINCE OF THE PALACE OF THE KINGDOM
OVAPOVZN
He is spoken with the voice as: Ovaypay owvay zoden.
This Name means, He who lives at the centre of ye.

✠

(4) THE GREAT PRINCE OF THE PALACE OF THE SHINING ONE
STNHFNZZ
He is spoken with the voice as: Satan hayfan zod zod.
This Name means, He who will bring 8 storms for thee.

✠

In the manner of the deriving of the 24 Seniors, the which belong in the angelic tablet, so likewise are there 24 Dukes of Hell to be discovered within the Great Infernal Tablet by the exercise that has already been ſhewn as applying to those Seniors above. Hereinafter are displayed the names of each 6 Dukes of Hell of the 4 Palaces of Tartarus.

THE 24 DUKES OF HELL

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE NIGHT.

(1) PZXOIFI who is spoken as Payzodechs oweefee.
This Name means, He who is a poison.

(2) ZZIBZOR who is spoken as Zodzod eebayzod owray.
This Name means, He who devises admiration.

(3) PDMIFTZ who is spoken as Peedam effay teezod.
This Name means, He whose visit is 33 tortures.

(4) ZPZIAHO who is spoken as Zodpaysoz eearhow.
This Name means, He whom they of the flame worſhip.

(5) ZCDIDZF who is spoken as Zod kardee dayzodeff.
This Name means, He who will visit 3 times.

(6) POHIDQZ who is spoken as Pay owhee daykwayzod.
This Name means, He who delivers woe into their palace.

✠

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE BLOOD.

(1) NEFZPHM who is spoken as Nayfayzod payharmay.
This Name means, He who visits them to pour a vial.

(2) EZOOLIC who is spoken as Ayzodow owleekay.
This Name means, He whose hand first made thee.

(3) NZIZAFH who is spoken as Enzodeezod arfayhay.
This Name means, He who pours a vessel of emptiness.

(4) ENQZOIN who is spoken as Eye nay kwazodow eenay.
This Name means, He who is lord of control.

(5) EIZOBLD who is spoken as Ay eezod owbay larday.
This Name means, He who orders the first of 3 wreaths.

(6) NOQTOEZ who is spoken as Enow kwaytow eezod.
This Name means, He who serves their minister 5 times.

✠

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE KINGDOM.

(1) NZOTFIM who is spoken as Enzodow teefeemay.
This Name means, He who visits their backside.

(2) ZVAOLIF who is spoken as Zoday vayar owleefay.
This Name means, He who visits with truth.

(3) NAOLIHI who is spoken as Ennar owleehee.

This Name means, He who made thee without mercy.

(4) ZNPVDQZ who is spoken as Zodenpay vay darkzod.
This Name means, He who will promise contentment.

(5) ZVMXNVC who is spoken as Zod vaymechs envaykar.
This Name means, He who will call them to ye.

(6) NPOZLEZ who is spoken as Enpay owzodel eezod.
This Name means, He who is the first one of 8.

✠

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE BRIGHT ONE.

(1) ZZSDHOI who is spoken as Zodazod sedayhay owee.
This Name means, He who increases their doubts.

(2) ZTZSISD who is spoken as Zodtay zodessee sayday.
This Name means, He who is Lord of the Flies.

(3) ZNLTCIT who is spoken as Zoden elltaykee eetay.
This Name means, He who has power in the waters.

(4) ZZHTIVS who is spoken as Zodazod haytayee vaysay.
This Name means, He who is the end of their days.

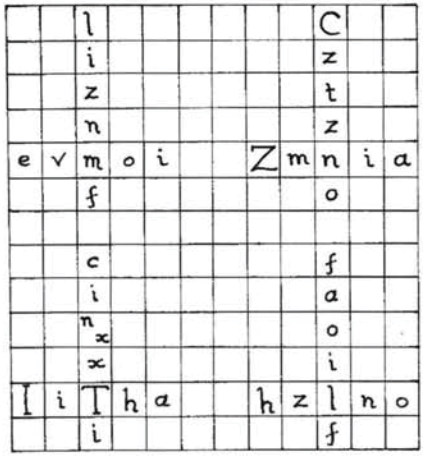
(5) ZNITIOL who is spoken as Zoden eetayee owlay.
This Name means, He who will make them accursed.

(6) ZFOLLZI who is spoken as Zodeff owlaylay zodee.
This Name means, He who will visit to conquer mankind.

✠

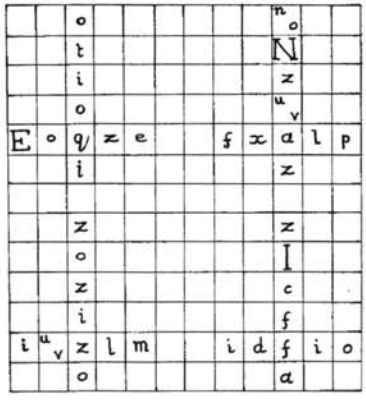
Now, the Counts of the crux inversus or, the inverted cross, have their several Names revealed in a similar manner to that of the angels of the Calvary cross which is described above, except that the cross itself is overturned, as Satan would have it. The drawing beneath does ſhew the ſhape of it, which ſhould be weighed

against that earlier Drawing, which is above, in which are ſhewn the appearance of the Calvary crosses secreted within the watchtower of the fire. It will be readily observed that the Theory of obtaining the Names is of a similar sort, the notion merely being inverted.

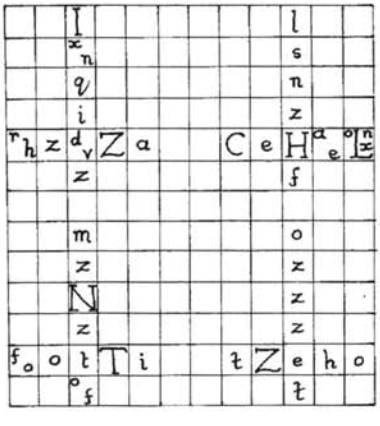


This is, the Palace of the Bright One, Shewing the Manner of the Inverted Cross or, Crux Inversus.

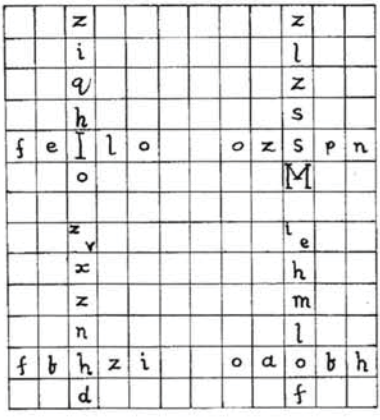
If this same Patterning be applied to those other 3 Palaces, all 16 such inverted crosses will be thus disclosed in a like ſhape. To further Demonstrate this principle, I have also Drawings of them engraved below. In all are the upright Names of some greater Power than those which are transverse, who are their inferiors in degree of rank. It ſhould further be regarded that withall, the Pairs of Names as ſhewn are to be Invoked or, Summoned to the service and instruction of the mage, in their pairings, which will accord greater Result than ſhould they be Summoned singly, for then will they be as a colonel having no serjant.



This is, the Palace of the Night, Shewing that Same Manner of the Inverted Cross or, Crux Inversus.



This is, the Palace of the Blood, Shewing the Same.



This is, the Palace of the Kingdom, Shewing the Same.

✠

THE 32 COUNTS OF THE CRUX INVERSUS

THE EIGHT COUNTS REVEALED WITHIN
THE PALACE OF THE NIGHT.

THE NIGHT OF THE NIGHT:
(1) OTIOQI who is spoken as Owtayee owkwayee.
This Name means, He who is sat in contentment.

(2) EOQZE who is spoken as Ayowkay zodee.
This Name means, He who is the first maker.

THE BLOOD OF THE NIGHT:
(1) ONZVAZ who is spoken as Ownayzod Vayarzod.
This Name means, He who is in thine image.

(2) FXALP who is spoken as Effchay laypay.

This Name means, He who comes to bind them.

THE KINGDOM OF THE NIGHT:
(1) ZOZIZO who is spoken as Zodo zodeezodo.
This Name means, He who blows them in the wind.

(2) IVZLM who is spoken as Eevayzod laymay.
This Name means, He who had the first horns.

THE BRIGHT ONE OF THE NIGHT
(1) ZICFFA who is spoken as Zodeekay fayfar.
This Name means, He who makes them hear the voices.

(2) IDFIO who is spoken as Eedayfay eeow.
This Name means, He who is the third of five.

✠

THE EIGHT COUNTS REVEALED WITHIN THE PALACE OF THE BLOOD.

THE NIGHT OF THE BLOOD:
(1) INQIVZ who is spoken as Eenaykway eevayzod.
This Name means, He who walks on the wind.

(2) HZVZA who is spoken as Hayzod vayzodar.
This Name means, He who sings 6 times.

THE BLOOD OF THE BLOOD:
(1) LSNZHF who is spoken as Elsaynay zodheefay.
This Name means, He who is the first ruler from Hell.

(2) TZEHO who is spoken as Tayzoday hayow.
This Name means, He who demands worſhip.

THE KINGDOM OF THE BLOOD:
(1) MZNZTF who is spoken as Emzodenzod teefay.
This Name means, He whose joy is to slay.

(2) OOTTI who is spoken as Owowtay tee-ee.

This Name means, He who is an eye.

THE BRIGHT ONE OF THE BLOOD:
(1) OZZZET who is spoken as Owzodazod zodaytay.
This Name means, He who is the servant of nakedness.

(2) TZEHO who is spoken as Tayzoday heeow.
This Name means, He whose measure is death.

✠

THE EIGHT COUNTS REVEALED WITHIN
THE PALACE OF THE KINGDOM.

THE NIGHT OF THE KINGDOM:
(1) ZIQHIO who is spoken as Zodeekway heeow.
This Name means, He who ſhould not exist.

(2) FEILO who is spoken as Effay eelayow
This Name means, He who will haunt them.

THE BLOOD OF THE KINGDOM
(1) ZLZSSM who is spoken as Zodelzod essaymay.
This Name means, He who wears the first crown.

(2) OAOBH who is spoken as Owar owbeehay.
This Name means, He who sends the furies.

THE KINGDOM OF THE KINGDOM:
(1) VXZNHD who is spoken as Vaychayzod enharday.
This Name means, He who is 42 rages.

(2) FBHZI who is spoken as Faybay hayzodee.
This Name means, He whose visit is doom.

THE BRIGHT ONE OF THE KINGDOM:
(1) EHMLOF who is spoken as Eehaymay lowfay.
This Name means, He who is the first visitor.

(2) OAOBH who is spoken as Owar owbeehay
This Name means, He who weaves a deadly tune.

✠

THE EIGHT COUNTS REVEALED WITHIN
THE PALACE OF THE BRIGHT ONE.

THE NIGHT OF THE BRIGHT ONE:
(1) LIZNMF who is spoken as Elleezod naymayfay.
This Name means, He whose visit is foulness.

(2) EVMOI who is spoken as Eevay mowee.
This Name means, He who was first called this.

THE BLOOD OF THE BRIGHT ONE:
(1) CZTZNO who is spoken as Kayzod tayzodenow.
This Name means, He who began to fall.

(2) HZLNO who is spoken as Hayzodell nayow.
This Name means, He who is first to serve.

THE KINGDOM OF THE BRIGHT ONE:
(1) CIXXTI who is spoken as Kayeechay chattayee.
This Name means, He whose arrival is terror.

(2) IITHA who is spoken as Ee-ee tayhar.
This Name means, He who is a foul creature.

THE BRIGHT ONE OF THE BRIGHT ONE:
(1) FAOILF who is spoken as Effayow eelayfay.
This Name means, He who visits thy dwelling.

(2) HZLNO who is spoken as Hayzodel nayow.
This Name means, He who is thy first servant.

✠

The Names of the Presidents of Hell are to be formed by analogous method to that by which the Names of the cherubic angels are derived, save that, whereas the cherubic angels are found in the 4 squares that lie above the vexillum of each Calvary cross, the presidents are to be extracted from those 4 squares lying below the vexillum of the crux inversus or, the inverted cross. If the last Drawing above be consulted, the which shews the inverted crosses in the palace of the kingdom, the two lowermost vexilla have the letters FB(H)ZI & OA(O)BH while those upper ones have FE(I)LO & OZ(S)PN; (Those letters placed herewith in brackets being corporate with the upright naming column of each several cross, so that of FE(I)LO the Name of the president be only FELO and of OZ(S)PN it be only OZPN &c.) From the Name thus revealed, 3 others may also be produced through re-arrangement of letters, and this is the only rank that is obtained by so doing, and the cherubic angels in the angelic tablets. By the Application of this usage the following Names are to be found;

THE 64 PRESIDENTS OF THE PALACES OF HELL

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THE PALACE OF THE NIGHT:

NIGHT OF THE NIGHT:

(1) EOZE who is spoken as Eeow zodee.
This Name means The Lord of Howling.
(2) OZEE who is spoken as Ozod ee-ee.
This Name means The Lord of Storms.
(3) ZEEO who is spoken as Zodee eeow.
This Name means The Lord of Raiment.
(4) EEOZ who is spoken as Ee-ee ozod.
This Name means The Lord of the First Rank.

BLOOD OF THE NIGHT:

(1) FXLP who is spoken as Faychar laypay.
This Name means The Lord of 8 Visits.
(2) XLPF who is spoken as Chaylar payfay.
This Name means The Lord of 8 Voices.
(3) LPFX who is spoken as Laypay faychar.
This Name means He Whose Feet Will Crush Lords.
(4) PFXL who is spoken as Payfay chaylar.
This Name means The Lord of Screams.

KINGDOM OF THE NIGHT:

(1) IVLM who is spoken as Eevay laymay.
This Name means The Lord of the Mighty Ones.
(2) VLMI who is spoken as Vaylar mee-eye.
This Name means He Who Witnesses the End.
(3) LMIV who is spoken as Laymay eevay.
This Name means The Lord of Endless Torment.
(4) MIVL who is spoken as Mee vaylay.
This Name means The Lord of the End of Time.

BRIGHT ONE OF THE NIGHT:

(1) IDIO who is spoken as Eeday ow.
This Name means He Who Cannot be Escaped.
(2) DIOI who is spoken as Dee owee.
This Name means He That is an Angle.
(3) IOID who is spoken as Eeow eeday.
This Name means He Who Seeks Eternal Life.
(4) OIDI who is spoken as Owee dee.
This Name means He Who can Enter Thee.

✠

THE PALACE OF THE BLOOD:

NIGHT OF THE BLOOD:

(1) HZZA who is spoken as Hayzod zodar.
This Name means The Lord of Cataclysm.
(2) ZZAH who is spoken as Zodzod arhay.
This Name means The Lord of Foul Creatures.
(3) ZAHZ who is spoken as Zodar hayzod.
This Name means The Lord of Foul Sounds.
(4) AHZZ who is spoken as Arhay zodzod.
This Name means The Lord of Falsehoods.

BLOOD OF THE BLOOD:

(1) CEAL who is spoken as Kay-ee arlay.
This Name means She who will Bind.
(2) EALC who is spoken as Ee-ar laykay.

This Name means She who will Gather ye.
(3) ALCE who is spoken as Arlay kay-ee.
This Name means She who Bestows Impotence.
(4) LCEA who is spoken as Laykay ee-ar.
This Name means She who is the Bride of Satan.

KINGDOM OF THE BLOOD:
(1) FOTI who is spoken as Fayow tayee.
This Name means He Who will send Sadness.
(2) OTIF who is spoken as Owtee eefay.
This Name means He Who has the Seat of Death.
(3) TIFO who is spoken as Tayee fayow.
This Name means He Who will cause Grief.
(4) IFOT who is spoken as Eefay owtay.
This Name means He Who Bestows Death.

BRIGHT ONE OF THE BLOOD:
(1) TZHO who is spoken as Tayzod hayow.
This Name means He Who will be a False Friend.
(2) ZHOT who is spoken as Zodhay owtay.
This Name means He Whose Groans are like the Gale.
(3) HOTZ who is spoken as Hayow tayzod.
This Name means He Who Worſhips Sin.
(4) OTZH who is spoken as Owtay zodhay.
This Name means He Who will Destroy Light.

✠

THE PALACE OF THE KINGDOM:

THE NIGHT OF THE KINGDOM:
(1) FELO who is spoken as Fay-ee layow.
This Name means He Who is the First Visitor.
(2) ELOF who is spoken as Eelay owfay.
This Name means He Who Twice Visits First.
(3) LOFE who is spoken as Layow fay-ee.
This Name means He Who Visits With Duplicity.
(4) OFEL who is spoken as Owfay eelay.
This Name means He Who Will Deceive Twice.

THE BLOOD OF THE KINGDOM:
(1) OZPN who is spoken as Owzod paynay.
This Name means He Who Will Possess.
(2) ZPNO who is spoken as Zodpay nayow.
This Name means He Who will Serve ye.
(3) PNOZ who is spoken as Paynay owzod.
This Name means He Who will Make them Vomit.
(4) NOZP who is spoken as Nayow zodpay.
This Name means He Who will Make thee a Conquerer.

THE KINGDOM OF THE KINGDOM:
(1) FBZI who is spoken as Faybay zodee.
This Name means The Lord of the High Places.
(2) BZIF who is spoken as Bayzod eefay.
This Name means The Lord of Raising Up.
(3) ZIFB who is spoken as Zodee faybay.
This Name means The Lord of Advancement.
(4) IFBZ who is spoken as Eefay bayzod.
This Name means The Lord of Flight.

THE BRIGHT ONE OF THE KINGDOM:
(1) AOBH who is spoken as Ar-ow bayhay.
This Name means He Who Sends 6 Curses.
(2) OBHA who is spoken as Obar hay-ar.
This Name means He Who Sends the Grave-Bindings.
(3) BHAO who is spoken as Barhay ayow.
This Name means He Who Creates 6 Fiends.
(4) HAOB who is spoken as Hayar obay.
This Name means He Who is 28 Fiends.

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THE PALACE OF THE BRIGHT ONE:

THE NIGHT OF THE BRIGHT ONE:
(1) EVOI who is spoken as Eevay owee.
This Name means She Who is the First.
(2) VOIE who is spoken as Vayow eeay.
This Name means She Who Ravages.

(3) OIEV who is spoken as Owee eevay.
This Name means She Who is the Goddess of Flame.
(4) IEVO who is spoken as Eeay vayow.
This Name means She Who is Without Mercy.

THE BLOOD OF THE BRIGHT ONE:
(1) ZMIA who is spoken as Zodem ee-ar.
This Name means He Who Continues Amongst Them.
(2) MIAZ who is spoken as May-ee arzod.
This Name means He Who Makes Them Continue.
(3) IAZM who is spoken as Eear zodem.
This Name means He Who Ends Them.
(4) AZMI who is spoken as Arzod may-ee.
This Name means He Who is a Torment.

THE KINGDOM OF THE BRIGHT ONE:
(1) IIHA who is spoken as Ee-ee hayar.
This Name means He Who is in All Men.
(2) IHAI who is spoken as Eehay ar-ee.
This Name means He Who is allways With Ye.
(3) HAII who is spoken as Hayar ee-ee.
This Name means The Creature who is in Ye.
(4) AIIH who is spoken as Ar-ee eehay.
This Name means He Who is 6 Beasts.

THE BRIGHT ONE OF THE BRIGHT ONE:
(1) HZNO who is spoken as Hayzod nayow.
This Name means He Who is a False Servant.
(2) ZNOH who is spoken as Zoden owhay.
This Name means He Whose Curse is Anguiſh.
(3) NOHZ who is spoken as Nayow ayzod.
This Name means He Who Sends Woe.
(4) OHZN who is spoken as Owhay zoden.
This Name means He Who is the Giver of Despair.

✠

The Marquises of Tartarus are to be derived from these above Names of the Presidents, in that same way in which the Archangels of the angelic tablets are manufactured from the prefixing of each Cherubim by the initial letter of the

title of that element to which it is a subject, as the Cherubim ADOP will become BADOP upon the addition of the letter B of BITOM which means fire in the language of Enochian, and likewise the Cherubim TDIM of the Watchtower of the water will transform into Archangel HTDIM with the prefixing of H which is from HCOMA, this being water in Enochian. Thus the names of 64 Marqui of Tartarus may be Discovered merely by placing before the above listing of Presidents one of the letters D, C, A or L, which are from the Names of the Palaces of Tartarus DOSIG (Night), CNILA (Blood), ADOHI (Kingdom) and LUCIF (The Bright One), and which are contained within the black cross called the Tablet of Division, which on the Angelic Tablet is called the Tablet of Union. Below are listed these Marquis of Tartarus thus formed.

THE 64 MARQUIS OF THE PALACES OF HELL

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THE PALACE OF THE NIGHT:

NIGHT OF THE NIGHT:
(1) DEOZE who is spoken as Dayee ozodee.
This Name means He Who sends your Hand.
(2) DOZEE who is spoken as Dayow zodee-ee.
This Name means He Who Displeases their Intent.
(3) DZEEO who is spoken as Dayzodee eeow.
This Name means He Who Crawls Within their Mind.
(4) DEEOZ who is spoken as Day-ee eeowzod.
This Name means He Who Misguides Their Hand.

BLOOD OF THE NIGHT:
(1) DFXLP who is spoken as Dayfaychay elpay.
This Name means He Who Comes First to Possess.
(2) DXLPF who is spoken as Daychay elpayfay.
This Name means He Whose Visit is Deadly.
(3) D LPFX who is spoken as Daylay payfaychay.
This Name means He Who Giveth a False Cause.
(4) DPFXL who is spoken as Daypay faychaylay.
This Name means He Who is the Ruin of thy Foe.

KINGDOM OF THE NIGHT:
(1) DIVLM who is spoken as Deevay laymay.

This Name means He Who is of Gold.
(2) DVLMI who is spoken as Dayvay el-ayme.
This Name means He Who is the End of Them.
(3) DLMIV who is spoken as Daylayme eevay.
This Name means He Who Bestows all Riches.
(4) DMIVL who is spoken as Day-me eevay-el.
This Name means He Who is the Giver of All Ends.

BRIGHT ONE OF THE NIGHT:
(1) DIDIO who is spoken as Day-ee day-eeow.
This Name means He Who Developes Inside ye.
(2) DDIOI who is spoken as Dayday eeowee.
This Name means He Who is the Third That is.
(3) DIOID who is spoken as De-ee oweeday.
This Name means He Who is the Third Enterer.
(4) DOIDI who is spoken as Dayow eeday-ee.
This Name means He Whose Name is in All.

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THE PALACE OF THE BLOOD:

NIGHT OF THE BLOOD:
(1) CHZZA who is spoken as Kayhayzod zoday.
This Name means He Who Will Show 6 Things unto Thee.
(2) CZZAH who is spoken as Kayzodzod arhay.
This Name means He Who Watched at the Beginning.
(3) CZAHZ who is spoken as Kayzodar hayzod
This Name means He Who Begins thy Work.
(4) CAHZZ who is spoken as Kayhay zodzod.
This Name means He Who Will Make Work for Their Hands.

BLOOD OF THE BLOOD:
(1) CCEAL who is spoken as Kaykay eearlay.
This Name means He Who Comes to thy Ceremony.
(2) CEALC who is spoken as Kay-ee arlaykay.
This Name means He Who Will Tell thee the First Mysteries.
(3) CALCE who is spoken as Kayar laykay-ee.

This Name means He Who Will Summon for thee.
(4) CLCEA who is spoken as Kaylay kayeear.
This Name means He Who Is First of *6*.

KINGDOM OF THE BLOOD:
(1) CFOTI who is spoken as Kayfayow tay-ee.
This Name means The Creature Who will Visit ye.
(2) COTIF who is spoken as Kayowtee eefay.
This Name means The Creature Who Will Visit thy Seat.
(3) CTIFO who is spoken as Kaytee-ee fayow.
This Name means The Creature Who is Without any Mercy.
(4) CIFOT who is spoken as kayeefay owtay.
This Name means The Creature Who is also a Terror.

BRIGHT ONE OF THE BLOOD:
(1) CTZHO who is spoken as Kaytayzod hayow.
This Name means The Creature Who Worſhips Lucifer.
(2) CZHOT who is spoken as Cayzodhay owtay.
This Name means The Creature Who Enjoys Their Groans.
(3) CHOTZ who is spoken as Kayhay owtayzod.
This Name means The Creature Who is also Them.
(4) COTZH who is spoken as Kayow tayzodhar.
This Name means The Creature Who will Spawn.

✠

THE PALACE OF THE KINGDOM:

THE NIGHT OF THE KINGDOM:
(1) AFELO who is spoken as Arfay eelayow.
This Name means He Who Visits Among the First.
(2) AELOF who is spoken as Aree-ell owfay.
This Name means He Whose Summoning is Deadly.
(3) A LOFE who is spoken as Arlay owfay-ee.
This Name means He Who is the First to Visit.
(4) AOFEL who is spoken as Arow fayee-ell
This Name means He Who is the First of 5 Visits.

THE BLOOD OF THE KINGDOM:
(1) AOZPN who is spoken as Arowzod paynay.

This Name means He Who Makes Wind.
(2) AZPNO who is spoken as Arzodpay aynow.
This Name means He Who Harvests Souls.
(3) APNOZ who is spoken as Arpaynay owzod.
This Name means He Who Liveth in Noxious Vapours.
(4) ANOZP who is spoken as Arnayow zodpay.
This Name means He Who Sends 6 Storms.

THE KINGDOM OF THE KINGDOM:
(1) AFBZI who is spoken as Arfaybay zodee.
This Name means He Who Sends 19 of Them.
(2) ABZIF who is spoken as Arbayzod eefay.
This Name means He Who is Eager to Visit Them.
(3) AZIFB who is spoken as Arzodee faybay.
This Name means He Who is the Image of Death.
(4) AIFBZ who is spoken as Ar-eefay bayzod.
This Name means He Who Will Send the Creature to Them.

THE BRIGHT ONE OF THE KINGDOM:
(1) AAOBH who is spoken as Arayow bayhay.
This Name means He Who is Secreted Among ye.
(2) AOBHA who is spoken as Arowbay hayar.
This Name means He Who is 28 Beasts.
(3) ABHAO who is spoken as Arbayhay arow.
This Name means He Who Will Place Doubt.
(4) AHAOB who is spoken as Arhayar owbay.
This Name means He Who Will Send 6 Creatures.

✠

THE PALACE OF THE BRIGHT ONE:

THE NIGHT OF THE BRIGHT ONE:
(1) LEVOI who is spoken as Elleevay owee.
This Name means He Who Was the First That is.
(2) LVOIE who is spoken as Ellvayow ee-ee.
This Name means He Who was the First Beast.
(3) LOIEV who is spoken as Ellowee eevay.
This Name means He Who is the First of Flame.
(4) LIEVO who is spoken as Ellee-ee vayow.

This Name means He Whose Creature is First.

THE BLOOD OF THE BRIGHT ONE:
(1) LZMIA who is spoken as Layzodem eear.
This Name means He Who is First of Those Who Endure.
(2) LMIAZ who is spoken as Ellemee arzod.
This Name means He Who Endures Them.
(3) LIAZM who is spoken as Elleear zodem.
This Name means He Who is 6th of They Who Weep.
(4) LAZMI who is spoken as Ellarzod emee.
This Name means He Who is but the First of Their Torments.

THE KINGDOM OF THE BRIGHT ONE:
(1)LIIHA who is spoken as Ellee eehayar.
This Name means He Who is All the Creatures.
(2) LIHAI who is spoken as Ellee hayaree.
This Name means He Who is the Creature in All.
(3) LHAII who is spoken as Layhay aree-ee.
This Name means He Who is the First Creature Among All.
(4) LAIIH who is spoken as Layaree eehay.
This Name means He Who is First of All Beasts.

THE BRIGHT ONE OF THE BRIGHT ONE:
(1) LHZNO who is spoken as
This Name means He Who Will Reveal Forbidden Knowledge.
(2) LZNOH who is spoken as
This Name means He Who is the First of Their Misfortunes.
(3) LNOHZ who is spoken as
This Name means He Who Will Serve Them Falsely.
(4) LOHZN who is spoken as
This Name means He Who Blazes Forth to Them.

✠

The Names of a further 64 Earls of Hell are residing within the Infernal Tablets and are to be Determined in analogous policy to that by which, within the counterparting Angelic Tablets, the Lesser Angels of the Watchtowers are to be had from those 16 squares lying under the vexillum or, crossbar, of the Calvary crosses. For the finding of the Earls of Hell, the crux inversi or, the inverted crosses, are to be

examined; Whereupon it will be readily perceived that there be *16* squares that are *above* the vexillum, being four pair to the left of each upright column of the cross and four pair to the right, so that if the upright column be for the nonce disregarded, 4 new Names may be formed of 4 letters each one. As an epitome of this Method, if that Drawing of the Palace of the Kingdom which is included several pages above should be inspected, wherein the four inverted crosses are depicted but all other squares have been left empty for the convenient aiding of Understanding, the crux inversus toward the lower left which is, the Kingdom of the Kingdom, is structured in this following style;

z
i
q
h
fello
o

In this, two further letters can be included to the left of the central column 4 times and 4 times to the right, these letters being found within the master figure of the compleat Infernal Tablet. These letters, if added to the example above, would thus produce the figure;

x l (z) A z
c L (i) z b
z o (q) f z
i f (h) m l
f e l l o
o a o l f

The letters that be underlined make out the Names of the Earls of Tartarus if that letter which be dividing them in the brackets be itself entirely ignored. Thus, these 4 Names of Earls of Hell above are; lFML, ZOFZ,CLZB & XIAZ. It ſhould be noted that the Importance of these Names is most at the lowest part & decreases as they do rise upward so, lFML being the lowest of they 4, he is the most important of them and is thus made first of his listing. By the Application of this same Principle in all cases can *64* Names of Earls be revealed.

THE 64 EARLS OF TARTARUS

NIGHT OF THE NIGHT:
(1) DIDD
(2) VALE
(3) ZFAZ
(4) FANZ

BLOOD OF THE NIGHT:
(1) HZIV
(2) IOCX
(3) HZZM
(4) ODHZ

KINGDOM OF THE NIGHT:
(1) LZVL
(2) ZXMI
(3) IOOD
(4) VLXZ

BRIGHT ONE OF THE NIGHT:
(1) LHZD
(2) ZVUZ
(3) ZNZO
(4) BQAT

✠

NIGHT OF THE BLOOD:
(1) LPTT
(2) DZQV
(3) ZZXV
(4) DZZT

BLOOD OF THE BLOOD:
(1) OZIV
(2) MXQM
(3) IMXX
(4) TDOM

KINGDOM OF THE BLOOD:
(1) LTAL
(2) HZVI
(3) INZT
(4) MZQN

BRIGHT ONE OF THE BLOOD:
(1) CZEZ
(2) BHVL
(3) ZDHZ
(4) LNFB

✠

NIGHT OF THE KINGDOM:
(1) IFML
(2) ZOFZ
(3) CLXB
(4) XIAZ

BLOOD OF THE KINGDOM:
(1) QXZN
(2) IMQQ
(3) EITL
(4) HPFZ

KINGDOM OF THE KINGDOM:
(1) TIIR
(2) IHLZ
(3) ZFOA
(4) FIZM

BRIGHT ONE OF THE KINGDOM:
(1) OZXZ
(2) MEZN
(3) ONOA
(4) ZEIM

✠

NIGHT OF THE BRIGHT ONE:
(1) ZXED
(2) IHML
(3) INZQ
(4) TIHZ

BLOOD OF THE BRIGHT ONE:
(1) SVIH
(2) QLLM
(3) IXCO
(4) ZLZZ

KINGDOM OF THE BRIGHT ONE:
(1) TOIM
(2) TZDD
(3) EOTZ
(4) HEZV

BRIGHT ONE OF THE BRIGHT ONE:
(1) EOEH
(2) ZTFS
(3) LFRM
(4) AOAZ

✠

Now, there are also a further 64 High-Earls of Tartarus, each of whom, in like manner to the Ruling Lesser Angels, is a Ruler or, legate, of his same Earl, and has his Name formed from his Earl by the prefixing of a letter from the black cross or, Tablet of Division. These letters of prefix are found, as are those of the Ruling Lesser Angels in the Holy Tablet, from the names of the four Palaces which are on the Tablet of Division, viz; D OSIG; C NILA; A DOHI; & L UCIF. The first letter of each is Discounted, and the letters of prefix are thus; O for all High Earls of the Night; N for all High Earls of the Blood; D for all they same of the Kingdom; & U for all they same of the Bright One. If, for readiness to the eye, the last Listing above be quoted, which shews they Earls of the Bright One of the Bright One, EOEH, ZTFS, LFRM & AOAZ; then each Ruling Earl is IEOEH, IZTFS, ILFRM & IAOAZ.

Even as the elementals are formed in the Holy Tablet, in this Infernal Tablet it is the same save that its order is inversed in the finding of the names of 128 Imps of Hell. In this same above example of the Earls of the Bright One of the Bright One, the first 2 letters and the last 2 letters of each Name be taken, and to each be futher added as a prefix that same letter from the Tablet of Division. Thus will the names of the Imps of the Bright One of the Bright One be found as; IAO, IAZ, ILF, IRM, IZT, IFS, IEO & IEH. For further example of this method, they Imps of the Night of the Blood will be found to be; NDZ, NZT, NZZ, NXV, NDZ, NQV, NLP & NTT. (And it is to be especially noted that this fronting or, initial letter be the 2nd letter of that Name of the Palace and not the 1st letter of it.)

Of they Earls and High Earls & Imps, it is not to be supposed that these have each in his name that which is meaningful as do all those ranks the which are over them, and they are not to be Chosen by the sorcerer for any merit that is within their title or is describing of their own prowess. Rather, these forms are of a subsidiary and serving Nature and are Summoned first in order, that they may increase the power within this World of that Greater anima who is to be invoked according to the merit of their Name as it is in the Engliſh tongue. This choosing is made according to the Palace and, that part of a Palace, in which the lesser anima does reside. So, they Earls and High Earls and Imps are the servants of the higher, and are ordered to come to be the slaves of greater demons & thus to open a Doorway for their approaching and assist in carrying out the Instruction of the sorcerer that is given to their Master.

✠

Of the Manner by the Which the Infernal Dæmons & That Complete Legion of the Damned is to be Summoned According to the Very Will of the Sorcerer.

Of the very greatest Importance is the Drawing upon the floor of the great Circle of Protection; and never more than if making Use of any of those 4 great Infernal Names of Satan. If these be employed, that is, spoken aloud, and the sorcerer stands not within this ſhield, his mind will surely be blasted asunder as by the lightening when it does strike upon the oak or steeple. This Circle is fully ſhewn below on the page following and must be patiently Observed in execution in every particular thereof. When this has been erected, the Alchymist is to walk with dignity about the very periphery in contra dextrovorsum the while declaiming this prayer.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti. Amen. Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, as adiuuandum me festina: Gloria Deo, Patri Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

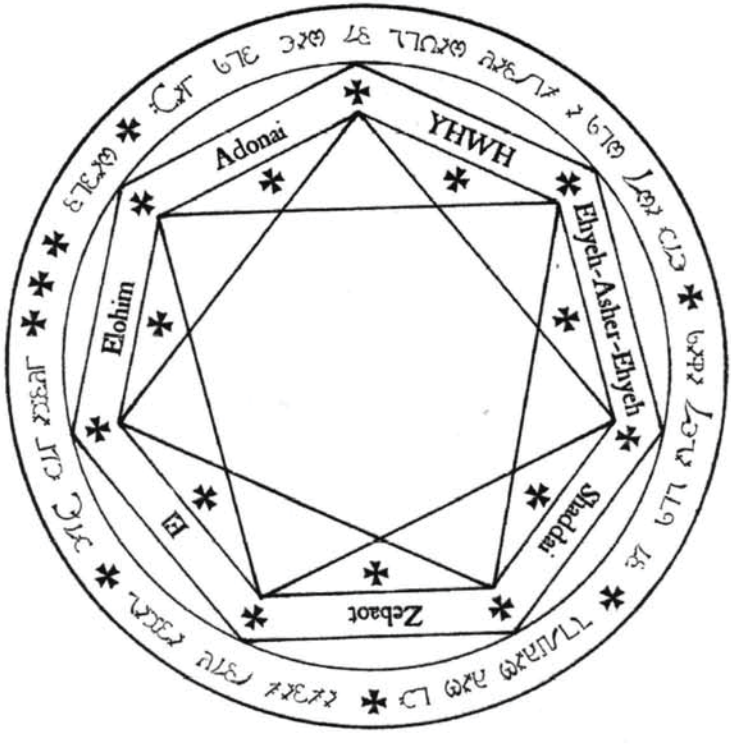
Also the Alchymist will cross themselves upon each passing of the 7 Names of God drawn within the 7 sides of the inner figure or, Septagram, pausing in their walking and their declamation upon each occasion; And this is to be continued until the reciting of that Prayer has been accompliſhed, whereupon he ſhall enter into the centre of the Cirde by taking a step across the boundary of it, making certain that he ſhall not step upon any part of the Construction. Upon then taking his position at the centre, he will likewise utter the following prayer, for the purpose of sealing-off his own transgression committed by the stepping across of the erected figure.

Anna, et Annah, obsecrantis: 4 Angeli præsidentes 4 Cardinubus Cæli: Michael: Fortitudo Dei: Gabriel: Fortitudo Dei: Raphael: Medicina Dei: Uriel: Lux Dei. Amen.

✠

This will complete the full erection of that figure. Before all this be done, the Alchymist will be Wise to make assurance that all necessary Articles, papers, suffumations & Substances which have been deemed necessary for the Operation have been placed also within, for ſhould he quit the Circle until the Operation be completed & closing Prayers spoken in accordance with what ſhall come here, that Circle ſhall be broke and the protection of it ſhall be foresaken.

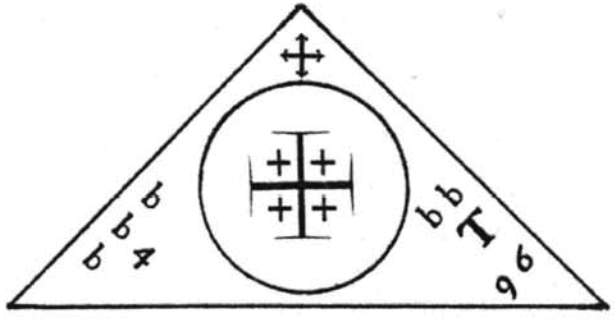
✠



This is, That Great Circle Which a Sorcerer Must Have Right Carefully Drawn in Chalk upon the Floor Where He is to Work; or Else to be Finely Executed in White Painte (then to be most Meticulously Hidden Beneath Some Carpet or other Covering, Lest it Shall be Witnessed by Another). Chalk is Best, for this be More Easily Removed by Rag and Water so it May Nôt be Understood as the Work of Sorcery.

Of the Triangle of Art

Now before all of this be carried out, there is another important figure that must be likewise Drawn, and if this be not completed also, then will whatever Spirit that may be conjured to a Visitation by the sorcerer escape upon the instant from all manner of Control and Command & into disobedience and willfull actions of a dreadful Naughtiness that will permit them to accompliſh the very greatest of mischiefs. This other Figure or, Construction, is called the Triangle of Art, the which is to be located 9 feet from the edge of that cirde of protection, or else 5 feet if in a smaller space, or if no suitable area is to be had for this, then it may be positioned in a different Room of a house & especially so if there be a door that may be opened to allow the sighting of it, but such sighting is not essential, if there be no suitably placed door. The dimension of it is, that at its hypotenuse it will measure some 3 or 4 feet. Its form is ſhewn compleat below here.



This is, the Triangle of Art as it Should be Constructed, & that Most Carefully According to This Design.

✠

Of the Order of the Summoning.

The Sorcerer or, Alchymist, ſhall make careful selection of whichever Infernal Creature he would Summon, and this is by virtue of that which he may seek to accompliſh, according to the Name of the Creature and especially that meaning of its name in Engliſh. Thus, if it be desired to win the admiration of certain others, then may the sorcerer choose that Duke of Hell from the Palace of the Night who is named ZZIBZOR which meaneth, He Who Devises Admiration; & if, on another occasion, it is his wiſh to render into hollowness the seeming triumph of another, then NZIZAFH may be chosen, who is a Duke of the Palace of the Blood whose name meaneth He Who Pours a Vessel of Emptiness; & if, again, ſhould it be desired to learn some piece of information or knowledge, then might ZVAOLIF be the choice, who is a Duke of the Palace of the Kingdom whose name meaneth He Who Visits With Truth; & ſhould any others be debating about the sorcerer to condemn him, then would ZZSDHOI be the wise choice, who is a Duke of the Palace of the Bright One and whose name meaneth He Who Increases Their Doubts;

(And there is a Note in the Hand of John Dee at this place in the manuscript which says he called up this very creature to his aid on that occasion when he was charged by the Privy Council that he was making attempt to destroy Queen Mary by the arts of magic, and with treason, & with heresy, whereupon the doubts of his judges were so increased in consequence of this, that they might not reach any Agreement upon it amongst themselves but instead fell to Argument & Dispute and thereby was he fully acquitted anno. 1555. Also this same states that he did once summon to his command STNHFNZZ, that Great Prince of the Palace of the Shining One, whose name is spoken as Satan hayfan zod zod, which meaneth, He Who Will Bring 8 Storms for Thee, and this was done to confound and dismay that great Armada sent by King Philip of Spain anno. 1588 which was, in consequence of this conjuring, scattered abroad by a most Terrible storm the like of which had never been visited upon the waters of Albion.)

Now, whichever of these Infernal Creatures be chosen by the sorcerer as apt to his will, there will also be other ranks of the Descending Hierarchy beneath them (unless they be the imps who are lowest) and also ranks that are above them (except they be any of those 4 Names of Satan which is highest). They imps are not invoked alone, for they are servants of the higher Powers. The correct Method is, that whichever Entity of Tartarus is to be summoned to the will of the sorcerer, a list ſhould be made of those other Entities which are below him, and those which are above him. Then, those below are summoned first, in order that when the chosen Creature arrives, he will have his army of servants

already to hand and a doorway ſhall be ready opened; And those above are invoked subsequently, that they may lend to him their greater Authority for the accompliſhment of the desired Result.

Thus, supposing it be ZZIBZOR who is to be summoned, who is a Duke of Hell from the Palace of the Night, then the calculation ſhall proceed in this wise; His most immediate underlings are, the Counts of Hell & the Counts of the Crux Inversus of this same Palace; & below them be the Presidents, then the Marquis, then the Earls & last the Imps, all of that same Palace; These, then, are to be invoked firstly and in that same order, where the Counts are first and the Imps are last. Then, having accompliſhed this much, ſhall the desired principle entity be summoned, this being ZZIBZOR in this present example of it; Then after he has been summoned, those other creatures from within his same Palace who are above him in rank are also to be summoned, which are (and in this order to be invoked) the Great Prince of this same Palace (who is, XZDZOCZP) and last of all is Satan to be summoned, by the use of his Great Infernal Name belonging to that same Palace (the which is, IFIOXZPZIAHO). If a creature be chosen instead from some other Palace, then those of the hierarchy of that Palace only ſhall be used in this same way.

Likewise, ſhould a creature be chosen from a lesser rank than the Dukes of Tartarus for the reason that his Name be apt to the causing of the desired Result, perhaps let us say a Marqui, then all other Summonings are to be from his own Palace and also from his own portion of the Palace where this can be applied. Per exemplar; it may be that the sorcerer ſhall desire to set amongst his enemies a ravening fiend from Hades, that the minds of these enemies will be devoured with fear and their offices blighted with destruction, as though a savage yet Invisible lion were unleaſhed upon them. Then might AIFBZ be chosen for this purpose, who is a Marqui from the Kingdom of the Kingdom, and whose name meaneth He Who Will Send the Creature to Them. If this be so, then the first to be summoned would be the Earls and Imps of the Kingdom of the Kingdom, those Earls being; TIIR, IHLZ, ZFOA & FIZM. Subsequent to that ſhall the 4 Presidents of the Kingdom of the Kingdom be summoned, who are (1) FBZI, (2) BZIF, (3) ZIFB, & (4) IFBZ. Next are the Counts of the Crux Inversus to be summoned from that same quarter, who are; (1) VXZNHD & (2) FBHZI. Then come the 6 Dukes of Hell of the Palace of the Kingdom, who are; (1) NZOTFIM, (2) ZVAOLIF, (3) NAOLIHI, (4) ZNPVDQZ, (5) ZVMXNVC, & (6) NPOZLEZ. Then ſhould come the Great Prince of the Palace of the Kingdom, who is; OVAPOVZN. Finally there is to be invoked the Great Infernal Name of Satan as he is called within the Palace of the Kingdom, which is; MIFTOZNPVDQZ.

(& the details & manner of discovering all these diverse Names have been described herein above.)

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Of The Manner of the Invocations to be Used in the Summoning of the Demons.

First must the correct name of Satan be determined for the necessary Palace within which the principle creature is to be found, whose Powers are those which the sorcerer has deemed most apt to their Purpose; for though Satan himself be the final entity to be invoked in any such Ceremony as these, all Other creatures are to be invoked and commanded by his correct Name for their Palace, and so is his Name employed most frequently & previous to his own summoning. It would be Very Advisable for the sorcerer to most nicely write down as a list & in their order of Usage all those Names that he will call upon during his infernal transaction, that he may the better compose a correct order of service for the ceremonial at hand.

The one Summoning Incantation may be used with some small variation for all, and repeated for each of the creatures to be summoned, except the invocation of Satan which is separate as befits he who has Command over the whole of the Legions of Tartarus. If it be supposed here that the creature of choice be ZZIBZOR, who is a Duke of Hell from the Palace of the Night and whose Name meaneth, He who devises admiration, the Sorcerer shall proceed in the manner that I ſhall describe hereinafter. He ſhall also make careful observation of the Great Infernal Tablet and find the right placing of the name ZZIBZOR which is determined thus; If the Palace of the Night be inspected, which be the top & left of they 4 Palaces of the Tablet, the Name will be found by counting from the top down 7 rows of letters & then by counting from the left to the 6th column & then by reading the letters upwards from that place. Thus will ZZIBZOR be determined to be the very edge of that further quartering the which is called, the Night of the Night. (His neighbour in the 7th column be the Duke PDMIFTZ who is within the Blood of the Night.) This quartering ſhould also be made note of.

Firstly ſhall he take a paper and write upon it his findings, that he may the more clearly see the nature and order of his requirements; And first of all, he will note that the Great Infernal Name of Satan in the Palace of the Night be IFIOXZPZIAHO; And he would be advised also to write, the manner of speaking this name aloud, which is, Eefeeow chasodpay zodeeaho. He will further be well advised to write the meaning of this Name, which is, He Who Always Visits Amongst the High Rulers, for this or a part thereof may also be matter for the incantation.

Secondly ſhall he Divide his paper afterwards into 3 parts, calling the first part That Which Is Lower; & the second part That Which Is To Be Summoned; & the third part That Which Is Higher. By so doing will it be made clear to him at a mere glance, that

correct Ordering of they infernal spirits, thus rendering it the more unlikely that any error ſhould be made.

Thirdly ſhall he commence with that which is Lower and write them in that same division upon the paper (for the lower are to be commanded to come first, then the spirit that be desired, then the higher & Satan last of all). So here ſhall he write, for the case of the Duke ZZIBZOR, that the lower be these; Imps of the Night of Night - ODI, ODD, OVA, OLE, OZF & OAZ (they having their names made from the 4 Earls of the Night of the Night who are, DIDD, VALE, ZFAZ & FANZ by the dividing of each into 2 parts thus: DI/DD, VA/LE, ZF/AZ & FA/NZ and the prefixing of each pair of letters thus formed by the further letter O which is, the 2nd letter of the name DOSIG, being the Enochian word meaning Night; all as has already been Described herein above). Then ſhall be listed they same 4 Earls as well. Then ſhall be listed the Marquis of the Night of the Night who are, DEOZE who is spoken as Dayee ozodee, DOZEE who is spoken as Dayow zodee-ee, DZEEO who is spoken as Dayzodee eeow, & DEEOZ who is spoken as Day-ee eeowzod. Then shall be listed they 4 Presidents of the Night of the Night who are, EOZE who is spoken as Eeow zodee, OZEE who is spoken as Ozod ee-ee, ZEEO who is spoken as Zodee eeow, & EEOZ who is spoken as Ee-ee ozod. Then ſhall be listed they 2 Counts of the Crux Inversus of the Night of the Night who are, OTIOQI who is spoken as Owtayee owkwayee, & EOQZE who is spoken as Ayowkay zodee.

Fourthly ſhall he add that which is Higher, which (apart from that name of Satan already listed) is only one, being the Great Prince of the Palace of the Night who is, XZDZOCZP which Name be spoken as Chzoday zodowk ay zodpay which meaneth He who vows five times to serve.

Fifthly ſhall he gather to his hand suffumations and resins for burning, and incenses of the Orient maybe, according to his ability and pocket, and vessels for the burning thereof, with tapers and a flint and steele for making a flame, and place these within his room and some within the Circle where he will stand. Good for this usage is dried nettle, powdered, the tobacco & the Nux vomica, and also sulphur, but in measure permitting the sorcerer to draw breath. These ſhould be set to fuming straightway before the commencement of the prayers to be spoken before entering in the Circle of protection. Also ſhould a candle be placed, lighted, within each of they 7 triangles within that Circle, the which do form of the points of the septagram or, 7-pointed star.

Sixthly, when all of the aforesaid has been properly done and the sorcerer is stood within his fulfilled Circle, he ſhall employ the following invocations, to be declaimed in a voice of thunder such as would make even the labourer or tinker hasten to obey without dissent.

The Summoning of the Descending Hierarchy

The lower are to be invoked firstly, so that they are ready to hand when their Master (or perhaps it may be a Mistress) ſhould come later. This summoning will thus commence from the lowest level upward. Thus the order proceeds as, the Imps: the Earls: the Marquis: the Presidents: the Counts: the Dukes: the Great Princes: Satan Himself: & the order of summoning ſhall be interrupted when the desired demon that is the central Object of the summoning be reached, for he is invoked again a second time as a separate and independent measure, no matter of which Rank they be: thereafter the invocations shall proceed again upwards through the ranks to the Lord Satan.

The sorcerer ſhall stand central within that Circle they have erected, & they ſhall face themself to the direction of the Palace of Hell in which their chosen demon does reside. These directions are;

The Palace of the Night - the North-East.
The Palace of the Blood - the South-West.
The Palace of the Kingdom - the North-West.
The Palace of the Bright One - the South-East.

✠

The Invoking of the Imps of Hell

The sorcerer ſhall then declaim thus; **In that Great and High Name of** (Name of Satan in that Palace) **do I Command thee, ye Imps of Tartarus, ye Imps of** (Name of that Palace) **who I do hereby Order by thy own Names, the which are:** (Name all 8 Imps of the quarter of that Palace)**; That ye bring thyselves forthwith to this prepared Place & that ye do not delay in doing this. Come, I say, for I command thee in that Great Infernal Name of thy Master** (Name of Satan in that Palace) **the which ye have no argument but to obey. Bring thyselves hence at the instant, ye Imps of Hades, for ye are correctly and justly summoned by one who hath the sounding of that terrible Name.**

✠

The Invoking of the Earls of Hell

The sorcerer ſhall then draw his breath a moment & ſhall presently resume with this following invocation; **In that Great and High Name of** (Name of Satan in that Palace) **do I also summon thee, thou High Earls of** (Name of quarter & Palace, i.e. the Night of the Blood) **who are** (Here name the 4 High Earls of that quarter) **together with thy accompanying Earls of Tartarus, who are** (Name the 4 Earls likewise, whose names are those of the High Earls with the removal of that first letter which is taken from the name of the Palace in the Tablet of Partition) **; & I hereby charge ye by this Authority which ye are unable to disobey, that ye bring thyselves to this place right soon and presently. Be thou assured that this Authority doeth bind thee to my will & command, for these be given in that Great Infernal Name of thy Master** (Name of Satan in that Palace) **.**

✠

The Invoking of the Marquis of Hell

The sorcerer may at this place again draw his breath & thereupon, when he be ready and that quite soon, he ſhall invoke those Marquis of Hell by this faſhion; **In that Great and High Name of** (Name of Satan in that Palace) **do I also summon thee, O Marquis of the Infernal Regions of** (Name of that quarter) **whose secret names are** (Name they 4 Marquis of that quarter)**; Thine High Earls and Earls and Imps are here in readiness waiting for thee & I command thee also to arrive forthwith, for I do rightfully order this in the Name of that Most High** (Name of Satan in that Palace) **which Authority thou may not disobey willfully, but must most instantly obey.**

✠

The Invoking of the Presidents of Hell

A further pause be permitted betwixt each invocation. The sorcerer ſhall then recommence to invoke they 4 Presidents of Hell who reside within that quarter in this manner; **In that Great and High Name of** (Name of Satan in that Palace) **do I also summon thee, O powerful and attentive Presidents of** (Name of that quarter and Palace) **who are:** (Names of they 4 Presidents)**; Ye I command also to appear on the instant here in this place that is prepared most correctly for thee, & neither wilt thou dissemble nor be naughty by the delaying of thine rightful obedience to this Authority, which is placed over thee in the Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace)**.**

Now, it may be that a certain President ſhall be that demon the which has been particularly chosen by the sorcerer as the main subject of his entire working. If this be so, then will be required an additional form of invocation, as it ſhall be addressed then most Particularly &Directly at that separate creature, for to single him out and commit to him that Purpose the which is the principle Intention of the whole working. Thus ſhall this be declaimed (but not if the main demon be of some other rank than a President); **In that same Great and High Name of** (Name of Satan in that Palace) **do I further summon, stir & call thee, O** (repeat Name of that one President, who will be 1 of they 4 already invoked), **ye whose secret Name meaneth** (Name of the demon in Engliſh; i.e. The Lord of Storms) **& who** (here add a prose of thine own devising to flatter the meaning of that name; i.e. *& who rideth like the nightmare upon the winds of darkness* &c), **that ye will listen most attentively to this my Desire, which is** (here speak plainly and in full the Purpose in this working; i.e. *That ye visit a storm, greater than any yet witnessed, to sink the ship in which Mr. - doeth travel on tomorrow eve to France, when that same vessel ſhall be some miles from land and Mr. - ſhall be thereby drowned.* &c). **In that Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace) **I command & direct this of ye, who are unable to naughtily disobey this Order, for it is Directed by those Secret Names the which must bind thee to the Fullest Obedience, leſt thy terrible Lord & Master doeth put thee to torment of His own devising that will rend thee and torture thee for centuries that are to come. In peril of this torment, you will hasten now to obey my Command which beareth that Authority of** (Name of Satan in that Palace) **which is, the most secret Name of thy Lord & Master.**

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The Invoking of the Counts of the Crux Inversus of Hell

If it be not one of the Presidents that has been chosen as the principle of the invocation, then this 2nd invocation above ſhall not be used here at all, and straightway after the invoking of the 4 Presidents together of that quarter, the procedure will be moved directly to this next, which is, the invocation of the Counts of the Crux inversus.

In that Great Infernal Name of thy Lord & Master (Name of Satan in that Palace), **I do hereby compel ye, most compliant and obedient servants of that Crux inversus of** (Name the quarter and Palace; i.e. The Blood of the Shining One) **that ye do most readily and presently deliver thyselves to my will here in this place that hath been most attentively and correctly erected for thy presence, according to that most precise Knowledge given up unto me by thy Lord & Master** (Name of Satan in that Palace). **I call unto thee, O** (Name of that Greater Count; i.e. the name of 6 letters) **&** (Name of that lesser Count; i.e. the name of 5 letters) **that ye forthwith make all haste to come to me**

here in this appointed place, lest ye incur the wrath of thine own Lord & Master (Name of Satan in that Palace) by whose own Authority I do now call ye forth on the instant.

Now likewise it may be that it ſhall be one of these Counts that has been chosen as the Principle demon of this exercise; If this be not the case, then ſhall the sorcerer pass directly onward to the invocation of they Dukes; but if it be indeed the case, then ſhall this following invocation be inserted herein;

In that same Great and High Name of (Name of Satan in that Palace) do I further summon, stir & call thee, O (repeat Name of that one Count, who will be 1 of they 2 already invoked), ye whose secret Name meaneth (Name of the demon in Engliſh; i.e. He Who Makes Them Hear The Voices.) & who (here add a prose of thine own devising to flatter the meaning of that name; i.e. *& who doeth gibber and offend the ear & heat the brain with the fever of thy Hellish cacophonies;* &c), that ye will listen most attentively to this my Desire, which is (here speak plainly and in full the Purpose in this working; i.e. *That ye visit Mr. - in his meeting with his lawyer on Monday and that ye enter into his head and confound his thoughts & his very reason & send him screaming from that place.* &c). In that Great Infernal Name of thy Lord & Master (Name of Satan in that Palace) I command & direct this of ye, who are unable to naughtily disobey this Order, for it is Directed by those Secret Names the which must bind thee to the Fullest Obedience, lest thy terrible Lord & Master doeth put thee to torment of His own devising that will rend thee and torture thee for centuries that are to come. In peril of this torment, you will hasten now to obey my Command which beareth that Authority of (Name of Satan in that Palace) which is, the most secret Name of thy Lord & Master.

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The Invoking of the Dukes of Hell

A further pause be here assumed and then ſhall the matter proceed to the invocation of they Dukes of Hell, in this following manner;

In that Great Infernal Name of thy Lord & Master (Name of Satan in that Palace), I do now Command the arrival to this properly prepared Place of those Great Dukes of Tartarus (Names of they 6 Dukes of that Palace). Be ye not tardy in this, ye Dukes of Hades, for ye must well Know that I am he who doeth Command thine uttermost obedience, & that quite rightly, by the having of that Great Secret Name. Anger not your Great Lord & Master therefore, but come hither on the instant as I instruct thee in His Name, that same dread secret Name by which ye are ruled, which is (Name of Satan in that Palace).

Then it may be, as in other cases before, that it ſhould be one of they Dukes that be the main subject for the sorcerer's needs in this matter rather than a demon of some other rank or, degree. If this indeed be so, then ſhall he additionally declaim here;

Furthermore, I do also name thee most particularly, O (Name of that one Duke, who will be one of they *6* already invoked most recently), **and I do summon, stir & call thee that thou will aid me in this my desire, ye Great Duke of Tartarus whose secret Name meaneth** (Name of that Duke in Engliſh; i.e. He Who Increases Their Doubts) **& who** (here add a prose of thine own devising to flatter the meaning of that name; i.e. *who confoundeth the reasoning of thy victims & dissembleth the thoughts in their heads so that their very brains do burn with uncertainties & reservations & they are unable to reach any conclusion*). **I command ye in the Name of the Most High** (Name of Satan in that Palace) **that ye dutifully and without any avoidance do most instantly obey my will, which is** (here speak plainly and in some detail the exact requirement of the working, i.e. *that ye visit constantly amongst Mr-, Mr-, Mr-, Sir—and all those others who sit at that bench in judgement upon me, & increase in them that level of their doubts upon my guilt and render them unable to find me guilty of that charge of - the which they are considering amongst themselves.*) **In that Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace) **I do rightfully and with proper Authority command this of ye, and know that ye shall be unable to be disobedient in this Duty.**

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The Invoking of the Great Princes of Hell

Next must the Great Prince of Hell for that Palace be invoked, & these it be not recommended to summon for any other Purpose, for they are not as the slaves or servants but reside in Hades amongst the Masters and they have their Pride. Therefore is it, that these you are advised to let be treated with some deference in the manner of their addressing, by virtue of their most eminent Position within the Legions of Tartarus. So ſhall the sorcerer then declaim;

Now do I address myself most courteously to that Great Prince of the fiery realms of Tartarus, Thou Lord (Name of that Great Prince in that Palace) **who ruleth within that Terrible and Mighty Palace of** (Name of Palace, i.e. The Shining One). **Come ye hither, may it please thee, for I have that Great Secret Name of thy Ruler, who is** (Name of Satan in that Palace) **and am therefore worthy of thy respect and admiration. Come ye to me, I say, and strike thy uttermost & abominable terror into thine own Dukes, Counts, Presidents, Marquis, Earls and labouring Imps, that they will dread most mightily to be naughty and to disobey my proper Authority and that Command of my**

will that I have given unto them to accompliſh forthwith. Drive them, I say, with thy whips and the terror of thy flames, that ye compel them to complete my purpose. This I do charge of thee, O (Name of that Great Prince in that Palace) in that Great Infernal Name of (Name of Satan in that Palace).

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The Invoking of the Lord Satan Himself

Lastly is the Lord Satan to be invoked, and he most of all it is advised to entreat with care and high regard, for he be the Power and the Fury of Hell itself & the appointed Ruler of all the Domains of Tartarus. The very greatest of Care & Restraint should be assumed by the sorcerer, that he ſhall never yield to that Temptation the which would occasion him to speak together upon the Same occasion all they 4 Names of Satan in the linea spiritus inferi, for so to do will unleaſh upon him the undoing of his very Soul. It will be remembered that Satan be the fountainhead of temptation, and did so succeed in his plan that he did cause the mother of man to be tempted, therefore to cause the ruinations of Eden and bring sin upon the world of innocence. Be therefore vigilant against the onset of this Temptation, which ſhall surely come to any who possesses this Knowledge and yet have not Resolution enough; For Satan shall tempt them, and this especially in regard to the speaking of his 4 Great Names at once, the which he ſhall give into the consideration of the sorcerer to be an enterprise of some interest to them, so that they will believe the recommendation does issue from themselves and not from the Lord Temptor who seeketh to ensnare them by this means.

So ſhall the sorcerer then declaim;

O Great (Name of Satan in that Palace), high lord of those infernal fires the which burn for Eternity, fount of iniquity, king of the Palace of (Name of Palace; i.e. the Night) and spirit of evil upon the face of the Deep, who moved before that time of formation at the beginning of all things, ye soul of Chaos, ruler of darkness, father of lies & adversary of prophets, hear now my voice. I call unto thee, great master of this world, in thine own tongue which thou knowest to be a great secret revealed to none but those who have a proper knowledge of thy intimacies. Hear thou my voice, I entreat thee, and come thou to this place even as you are everywhere. For mine is that Authority whereby I mayest call upon thee for thy governance upon these other unclean spirits the which I have also and previously summoned, & who do now await thine arrival to command their Obedience to this my rightful and perfect working. Command them, I say, with the terror of thy Presence amongst them, that they all ſhall hasten straightway to the accompliſhing of my will to (Here state in brief the intention; i.e. confound mine enemies or, destroy such-and-such or, gain my acquittal or, release the storm upon - &c). O Great

Satan, by thine own most secret Name (Name of Satan in that Palace) which meaneth (meaning of the Name in Engliſh) do I invoke thy very presence to this place. Come now, I say, and tarry no more, but haſten to my call. Arrive! Arrive!

It ſhould also be that the sorcerer does raise his voice continually throughout this invocation and they final cries of Arrive! Arrive! will be ſhouted with the greatest loudness.

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When the entirety of all the forgoing ſhall be completed then ſhall there be one more Requirement of the working ere all is done to the finiſh, and that is that the sorcerer ſhall declaim some of 13 *claviculæ* that were also revealed to John Dee for this Purpose. The judicious Study of his writings ſhows 19 such claviculæ or, keys, that are for use when in communication with the angelic spirits; But in the Ordines Descendens there is a dear 13 of them and no more; (And 13 has from time immemorial been an mystical or, sorcerous Number). And the Purpose of they claviculæ is to seal the invocations.

Now, the manner of making Selection from amongst they claviculæ in respect of the magical working is as follows: The First clavicule is the Clavicule of Satan & is therefore to be used upon every occasion, for he is always invoked; The Second Clavicule is for all invocations within the Palace of the Night; The Third Clavicule is for all invocations within the Palace of the Blood; The Fourth Clavicule is for all invocations within the Palace of the Kingdom; The Fifth Clavicule is for all invocations within the Palace of the Bright One; Then is the Sixth Clavicule also to be used upon each occasion, for it will open the gateway for the passage of that which is summoned; & the Seventh Clavicule is also to be used upon each occasion, for it will bring that which will give power to dispatch what has been summoned when its Task ſhall be completed; & the Eighth Clavicule is also used upon each occasion, for always is a Great Prince of Hell summoned; & the Ninth only if it be a Duke who is required to do the summoner's bidding; & the Tenth only if it be a Count; & the Eleventh is only for a Marqui; & the Twelfth only for a President; & the Thirteenth, that is for Earls and Imps conjointly, also ſhall be employed upon every occasion.

Thus it will be, that if the demon whose Activity is required to work for the sorcerer ſhall be a Duke of Hell of the Palace of the Kingdom, then these claviculæ will be chosen; No. 1, as (always) Satan is to be addressed; No. 4, for the Palace of the Kingdom; No. 6 as always the Gateway must be opened; No. 7 as always the practitioner must have available to him the power to return that which is summoned; No. 8 because always is a Great Prince to be summoned; No. 9 because the demon required for the Activity be a Duke (Nos. 10, 11 or 12 being substituted here if otherwise); and No. 13

which will be always required; and in like manner shall this Selection be reconfigured on every occasion to ensure that the correct claviculæ be employed. On all occasions ſhall it begin with 1, then either of 2, 3, 4 or 5 for whichever Palace, then always 6 & 7 & 8, then either of 9, 10, 11 or 12 for whichever demon is particularly summoned, then always 13 to finiſh it.

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The 13 Descending Claviculæ

The 1st Clavicule: The Clavicule of Satan.

V-Gahe ol mica-olz Poamal chia casarman il adphaht do Ialprg gah. A allar bi-en il Vi-ge-gi adna, c-e Micalzo Vovin Qaas, ils ia-idon Lucifen, Ge-Iad Micar, casarmg-i vmd Tatan. Solpeth vonsarg noqod, Zirn vtoltorg, od niiso pambt on vgear; Yolci erm ilsi v lonshi taba vors il amma tliob ciaofi. Bolp homil, ca, casarmi chis V c Ma-dea ol il Adohil eophan. V ananael ol bzlr malprg mospleh i holq aai v balzarg ol il omax cide. Niiso! Niiso gohus! C homil enay ol V-cocasb ol v-caosga. Qa-a-an i casarm v-Cro-od-zi a-ai-om casarmg chis ol-v cormp ta de homil noqol.

The Meaning of the 1st Clavicule.

The Spirits of a mighty Palace are under thy unspeakable name, Spirit of the Burning Flames. I bind unto my voice thy strong obedience, ye first mighty Dragon of Creation, thou all powerful Lucifer, Lord Satan, who is called wormwood. Hearken unto thy servant, Lord of the earth, and come to me in your strength; Bring with thee the power to govern over thy cursed creatures of terror. Be thou true, therefore, under whom are the 4 strong towers of thy kingdom of lamentation. The secret wisdom of *666* fiery horns is measured amongst the stewards of thy great mysteries. Come! Come I say! Ye true lord of the ages of the earth. Your creation is made the Second Beginning amongst us who are numbered as your true servants.

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The 2nd Clavicule: The Clavicule of the Night.

A-ai-om chisa c-dia ol vonph soba elo baghie avavago d V-butmoni ol cocasb. Iaida ialprt i ia-idon od pild sapah v-toh ol il cap-mi vonsarg v zong ol brints. V vran ol-v Dosig ol vonph trian torzu taba v affa caosgon. Matb napeai train niis pambt tol vgear ol il oexat od allar V Z-oi ol z sobam pa-aox dodseh ol i-cap-mi.

The Meaning of the 2nd Clavicule.

Amongst us are 4 angles of wrath whose first fury thunders into the mouths of ages. The highest flame is all powerful and continually sounds the triumph of thy power unto the winds of truth. The elders of the Night of wrath ſhall arise to govern the empty earth. A thousand mighty swords ſhall come to me with the strength of thy dark ſhadow and bind the hands of they whom remain in vexation of my power.

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The 3rd Clavicule: The Clavicule of the Blood.

Adphaht sibsi a-ooaona zimii rlodnr ialprg-l. Irgil ipuran Isr Ioiad lialprt. Bagle bien noar Cnila dooiap Mhpzfenqzoin od-elzap iad holq faboan aspt hoath il-lonshi Pele. A-ai-om gnetaab caosgin insi lusdan ol-v hami ol-baghia casarman sobol ial-prg mir balzarg ol-v caosgin noar noqol ol-pir-ialpor Vovina.

The Meaning of the 3rd Clavicule.

With an unspeakable covenant my eyes have entered the furnace of the first burning flames. How many ſhall not perceive Lucifer the Son of Light, He that liveth forever, the First Flame? For my voice is become blood in the name of Satan and the course of your god, it is measured with poison in the presence of the true worſhipper of the power of he who works wonders. Amongst the governments walkest the feet of the creatures of fury under whose burning torment the stewards of the earth become servants of the bright flaming Dragon.

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The 4th Clavicule: The Clavicule of the Kingdom.

Aglo busd micma V adohi p-ge-iad toltorg casarma vi qaas t-isror. Cid coraxo pi-glar torzu i-matb-pi do-o-a-ip ciaofi ocida il-tliob chirlan iv-irpon p gizyax atol paradial olora. V teloch p-ed-nas rest-el chiso cdrix V toa i-casarmi dpash ialpir insi aaf V-zar p-ors. Affa baltim baltoh chiso lu-la amma tol gigipah p-salbrox ial-prg fafen li-butmon p-siaion Micarg drta aala aai salmanahp netaab. Iporal-orri ip carbaf-orochag zumvi vonpho torzam ial ondoh p-toltorg.

The Meaning of the 4th Clavicule.

Behold in glory the Kingdom of the Lord of Earth under whom the second creation has been promised. Let the Thunders of the Deep arise in a thousand places in the name of Terror and let thy creatures rejoiceth in the destruction of earthquakes upon the dwellings of man. The death of the receivers of praise shall bring about the triumph of they under whom the children of the flames walketh amongst the paths of darkness. The empty justice of righteousness ſhall be cursed with the breath of sulphur burning from the mouth of Satan's temple which is placed amongst the houses of government. Stone ruins ſhall sink beneath the seas of wrath rising to consume the kingdoms of the earth.

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The 5th Clavicule: The Clavicule of the Bright One.

Solpeth iadpil-ar aaf-ia-idon adgt om v-ath drixp ln-nia-o p-li qaairpona ip-niiso aao ton hoatha. Cida zoba ooanoan lu-la grosbaz c-ial-prg luciftian p-tosobam-p ta-olprt nomig matb rorz. Micma maz Pin-basgim sobra hami poz v-siaion Corezd zah iris ovotrox od-amma oloraz aqlo-iaod tol omaxpa. Cid oi noqod biah aspt enay p-ialpir gohus cdrizp zirdo casarm mica-olz do-o-i-a p-lucif. Solpeth solpetha gohus taba-a casarmg nbritaz ananael qaas emetgis ralbaz

The Meaning of the 5th Clavicule.

Hearken to him that, amongst all men, canst understand the works by which the beast of the Apocalypse ſhall come amongst his worſhippers. Let their eyes be stung with the burning brightness of he whom is of light even as a thousand suns. Behold, the appearance of the Daystar, whose creatures destroyed the Temple of Zion within the Holy City and cursed mankind in the beginning with knowledge. Let this thy servant stand before the Lord of Flames, I say, in order that I am made mighty in the

name of the Bright One. Hearken! Hearken, I say, to I who possess the secret wisdom of the Seventh Seal of Creation.

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The 6th Clavicule: The Clavicule of the Opening of the Doorway.

Solpeth bi-en c-drilpa Le-va-na-el casarmg-t ors brabzg od niz. Odo-e li-zarno zah il-zon p-ors. Micma! A-ooge abramig nomig d- ananael gnay camilz, od drilpa comselha t-abramig T-elzap lap ilsi casarmg insi atol ozongon. Niiso! Nisso, gohus! Lu-la ils li-ovoars p-zon fafen vls p-malgon noncp c-oi faonts, ar vnd-l t-niss, z-casarmg chisa obelisong ondoh. Bolp elzap! Odo-e nizo-ors c-na!

The Meaning of the 6th Clavicule.

Hearken unto my voice, ye great Levanael who is the darkness and the doorway. Open ye the way within thy form of darkness. Behold! My chamber is prepared even as your secret wisdom doth command, and the great Circle is prepared as the path for thee who walketh upon the winds. Come! Come, I say! Be thou the centre of form from the farthest reaches of the infernal region unto this dwelling, that the rest come also, they who are the deliverers of kingdoms. Be thou the way! Open ye the doors of darkness unto me!

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The 7th Clavicule: The Clavicule of the Angel of Death.

Torzu-c efdrialo teloch, drilpa Semeliel, aspt casarma ia-idon bliorax noana amma. Yolci c-oi-noncp, crp cafafam tol-cocasg alurnas oi A-m-ipzi drilpa comselha, il vpahhi-ors. Bolp ciaofix aqli dosig od gamna aqli basgim, ta-t it athor zah sibsi-qaas cacrg v-piapaz p-iovls chiso cdrix zoba balzizras p-olora. Cdrixna v-vonph p-il mica-olz ialpor nazps tabath sobca gigipah ta-dodseh pambt. Bolb zmal p-faboan iala ia-idon casarmg mico i-manino. Ef c-teloch d-insi ils casarmg insi gnay ozazm aziagiar p-tol ds-hom! Bolb i-homil noco Semeliel, c-efdrialo vonpho!

The Meaning of the 7th Clavicule.

Arise, ye Angel of Death, great Semeliel, before whom all comfort becomes cursed. Bring unto this place, but abiding at all times outside this secured great circle, thy wings of darkness. Be thou a terror by night and a pestilence by day, as is thy task within the covenant of Creation until the scales of eternity ſhall bring about their judgement of Man. Visit the wrath of thy mighty flaming sword upon they whose breath is a vexation to me. Be thou an arrow of poison consuming all who oppose my will. Visit us, ye walking Death, thou who doth make a harvest of all which liveth! Be thou my true servant Semeliel, ye angel of wrath!

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The 8th Clavicule.

Iaod p-ia-idon omaxpa gnay ialpon drilpa zah li-hoath p-brints. Cida cors lu-la-v gohol-bransg brabzgon hubar caoxz zirn. Lap qaada casarm ananael tbolz dodseh tabath zaca noqol casarmg chisa blior p-tol ar-solpeth c-iad-noqol p-li Anor-molap. Cida nalbar o-micaolz aqlo zoba Madrid, gohus, bagle moooah ar-cors-t vnal casarmg chis cormp a-ai-om chiso noan amma aspt li-sibsi p-Micar.

The Meaning of the 8th Clavicule.

The beginning of all knowledge doth burn within the worſhipper of Truth. Let such be the watchword of the Guardian of the lamps of earthly wonders. For the Creator made the secret wisdom to be a vexation upon the blind servants who are comforters of all that hearken unto the priesthood of the Son of man. Let them be mighty in their iniquity, I say, for it rejoices me that such as these who are numbered amongst us ſhall become cursed before the covenant of Satan.

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The 9th Clavicule.

T-I lami nozar i-li caoxz sibsi: Od zinu hama iadpil arralo. Oi isro tip fanoal aqli droln tliob piripsonaz zol. Ecazir allarilsi drilpaz vgegh, c-gahz Mpzors ils-orgah drazins affapi p-toltorg. Niiso! Niiso! Ilszchi zorge pambt casarmg zavam tabac do-o-a-ip micaolz Ln-nia-o! Niiso gohus, bagle tti il mir tbolz nozar fanoalag. Do-o-a-ip drilpa Micar ilzire chiso-c-ma.pambt zamod.

The Meaning of the 9th Clavicule.

It is written thus in the earthly covenant; And I will give him the morning star. This promise may not be disobeyed by any creatures of Heaven or Hell. Therefore do I bind thee most strongly, ye spirits of Hades, thou ſhades which walketh the empty places of the earth. Come! Come! Thou art friendly to me who calleth to ye in the name of the Mighty Beast! Come, I say, for it is thy torment to be thus disobedient. In the name of great Satan thy lord ſhall ye appear to me presently.

✠

The 10th Clavicule.

Aod osi noasa nvgal odzimax babalon. Mad qaalimitol miad, od plaamo mibrints zoba idonfas, ploz z-irpotan amont odgonol Zoqal, qirpotazn mooasons. Noazon enai-oaodosi aancoma qaab mgeha belin odvrban, cara inzir vmd Ioiad. Nozaria om bvsdir telocvovim arcaosgi. Dsita vooanio balmicaloz od malpirgi gohvs, dlvg pambt gah caosgi odlonshin, ar olnoa tabaori zoba gono od omaoas.

The Meaning of the 10th Clavicule.

The tenth host became degenerate and turned to evil. God created them all good, and allowed them to have their own choice, whether they would love and follow their Creator, or would abandon him. Then the prince of the tenth host had been created very fair and beautiful, so that he was called Lucifer. Thus we know the glory of him that is fallen to embelliſh the earth with his canopy. To him that is as the roaring of mighty light and the fires of life and increase I say, give unto me the spirits of the earth and their powers, that I may govern their obedience and their names.

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The 11th Clavicule.

Zirdo piamo laiad odlonshin. Zacam, sobhaath iolci oadriax telocvovim, dlvga dsoma sibsi iaidon Micar cab netaaib caosgo, ar-c torzvl prge ogono. Toatar! Toatar zacam! Bolp gonds bvtmon dooaip lialpvrg. Noan noqo lozien zol. Niis! Niis! Bolpip cocasip! Zamran, nomig ol-nataab.

The Meaning of the 11th Clavicule.

I am the balance of the secrets of truth and their powers. I move ye, whose works bringeth out the lower heavens of him that is fallen, giving to him that understandeth the covenant of the all-powerful Satan a rod for the government of the earth, that ye ſhall rise with the fire of obedience. Hearken! Hearken I order ye! Be thou obedient to him that hath opened his mouth in the name of the burning flames. Thus you are become the servants of mine own hands. Come! Come! Be thou not tardy! Show yourselves, even as I direct.

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The 12th Clavicule.

Ivmambt grsam, napeai deors, baglen ohorela ohorelis erm enai caosgi, geh Ioiad, restil aziazor olora! Lap zirdo oln bialo bvtmona odfaorgt lonshitox pild. Agadgt cormpt aaf esiach pvrgel cacrd zchis darzoban pambt. Solpeth ca, ils hami baghie baltoh iteloch, bagle aai chisvmd odaai allsi darbs. Dooaip iaidon luciftiasl Ioiad, podsita!

The Meaning of the 12th Clavicule.

Apply yourselves unto me with admiration, oh ye swords of darkness, because I have made a pact with the lord of the earth, great Lucifer, that you may praise him in the likeness of man! For I am made the voice of his mouth and the dwelling place of his power on the earth. None can be numbered amongst the brothers of fire until they are obedient unto me. Hearken therefore, oh thou creatures of fury whose beginning is of death, for you are called and you must obey. In the name of the all-powerful brightness of Lucifer, so let it be!

✠

The 13th Clavicule.

Noncfgah dspraf aors lvcal caosgo chiso emgta mirc arbasgim vonpho marb iarri ldd Gahtaba, bolp arbo vnigian. Abramg noncp aldi ioi comseleh, fafen noan noco onanaeel caosgi, nomig oali zina aqlo bnoqadh iacocasb iozien teloah. Zacam prge tox casarm idlvgam gohab vorsg ili dobix, drilpa Micar, vovina eophan, ar vahin pambt ardsi margona de ilsi.

The Meaning of the 13th Clavicule.

You spirits which dwell in the darkness in the north of the earth and ſhall be released on that day of wrath according to the providence of the third Archon, be thou attentive to my requirements. I have prepared a place of gathering in this cirde, to the intent that you are become the servants of my power on the earth, even as I have placed myself in thy servitude in the time of mine own death. I move you with the fire of him unto whom is given authority over you, great Satan, the dragon of lamentation, that you ſhall work unto me that which is commanded of thee.

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J.H.

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